

OCT 11 1932

RELIGIOUS EDUCATION

A Journal Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

OCTOBER, 1932



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EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

R. E. A. FORUM

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

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RELIGIOUS EDUCATION

VOLUME XXVII

October, 1932

NUMBER 8

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Religious Education is issued on the tenth of each month, except July and August.

The Religious Education Association publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research and serves as a clearing house for information in the field.

Membership in the Association, including the journal, is \$5.00 per year. Single copy of journal sixty cents.

Correspondence regarding articles should be addressed to the Editorial Staff.

Entered as second-class matter Sept. 19, 1931, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

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THE R. E. A.

"A Meeting of Minds"

"OUR time shows an unmistakable growth of friendly understanding of one another by diverse religious and other cultural groups.

"The Religious Education Association has an interesting place in this movement. Though the originators of the Association were mostly Protestants of liberal types, every sort of religious test has been abjured. Membership always has been open upon equal terms to persons of all religions and of none. The administrative boards have had a remarkably heterogeneous membership.

"The declared purpose is simply to promote religious and moral education; there is no specification as to kinds of religion or of morals, nor as to educational methods, instruments or institutions.

"How, then, does the Association 'promote' anything? By inducing people to talk and to listen to one another. Furnishing thus a 'clearing-house of opinion,' it helps us find out what we really want, how we can or cannot get what we want, and how the wants of different elements in the population can be related to one another. Individuals speak as individuals, not as delegates. Hence, sharply divergent views are aired without rancor and without suspicion of ulterior motives. Moreover, because facts and ideas are thus disentangled from vested interests, the effect has been not merely to render administrative movement in churches more easy, but also to prevent precipitate changes."

—GEORGE A. COE.

The Executive and Advisory Committees of the Association voted to recommend to the Board that "regional conventions in regions where groups are ready to assume the leadership in developing them be followed for this year. And that a national meeting of the Board with additional leaders be held for several days for the purpose of discussing the very critical problem of so defining religion as to make it a more universal force in motivation." It was further recommended "that a committee be appointed to make arrangements; and that they be asked to seek the attendance of the best minds in the field; and that they organize the conference with a view of stimulating research in this field."

Regional conventions might be held during the year by the different regional chapters of the Association, taking up either the problem suggested for the national group, or carrying further the work done by the seminars in the Columbia University Convention. It will be recalled that the seminars in the 1932 Convention studied: (1) The Changes Going On in Moral and Religious Sanctions for Conduct; (2) Social Versus Anti-Social Conduct; (3) The Moral World of the Child; (4) Legalistic Coercion Versus Educational Persuasion; and (5) How to Redirect Human Behavior That Has Gone Wrong.

We should appreciate any suggestions which our members might make. What problems should be discussed—either in conventions, or seminars, or the journal? Your full co-operation is needed.



RELIGIOUS EDUCATION

EDITORIAL COMMENT AND NEWS NOTES

In This Issue

PROFESSOR Terpenning points out, in his article, "The Community as a Social Unit," first, the community as the moral world of both the child and the adult, and its peculiar potency in developing the morals of the individual; and, second, that our moral and religious leaders fail to succeed in their tasks because they do not recognize the changes taking place in the community.

The seminar group which, in the 1932 Convention of the Association, dealt with the problem of "The Moral World of the Child" (taken from the findings of the Wickersham Commission), presents, in a report made by the chairman of the seminar, the results of various studies of neighborhood influence, principles of conduct, and traits of character, conditions necessary to the development of character, the results of studies relative to the growth of the moral self, and the part that the adult and organized leadership play in character upbuilding.

In "Enforced Leisure," Miss Chadsey

analyses the efforts of the Cleveland Adult Education Association to provide educational opportunities for its unemployed. Her article reveals some rather surprising findings.

Mr. Shankweiler gives us a frank statement of how "Youth Looks at the Church."

Mr. Edmonds' article "Peace" endeavors to show that war, from the time of prehistoric man, has been the exception rather than the rule. He feels that "the unvarying and dominant thing in human nature is the passion for progress. As long as human nature remains the same we are going to have progress and progress has been steadily away from war."

Professor Sisson analyses the trends in Russia as presented through a series of important recent books on Russia.

"If Winter Comes" is an analysis of the relation of science and religion as seen through the eyes of a series of authors.

Franklin I. Sheeder deals with "The

Honor Spirit on the College Campus."

Miss Vandiver's article illustrates the work of the Riverside Church in its efforts to use beauty to develop worship.

Eleanor B. Stock, in her article, "Three Much Abused Words: Their Significance for Religious Education," endeavors to give workable definitions of "soul," "religion," and "service."



Radio—A Moral Issue!

"WE BELIEVE that radio is a form of education and should be used to enrich and extend home and community life; that the broadcasting channels should be properly regulated by national and state authorities and freed from objectionable advertising."

This resolution of the National Congress of Parents and Teachers is part of a rapidly developing moral struggle to "lead radio out of the morass into which it is pitifully sunk." Every agency interested in a finer culture for our people can well join in this struggle.

The radio industry has maintained that broadcasting in this country is impossible without income from advertising. The fact is that about thirty stations are maintained by state-supported and private colleges and universities without advertising and that at least two college stations have received considerable amounts in contributions from listeners. How many of the commercial stations which claim to be giving the public what it wants would dare to suggest that the public pay them for broadcasting the programs they do! The American public never has shown any unwillingness to pay for anything that it wanted and since the broadcasting industry seems afraid of any suggestion to make broadcasting dependent on public financial support, there must be some question in the mind of the industry as to whether it is really giving the public what it wants. What the American buying public needs is not radio advertising but an impartial factual agency.¹

Many think radio "equals in significance the invention of the printing press" and has such vast potentialities for the diffusion of education and culture that society must wrest it from the brazen commercial advertiser. Canada

has placed broadcasting under government control. But since broadcasting jumps boundaries without respect for international obligations, we in the United States are destroying the full value of Canada's efforts.

The struggle to secure the use of our broadcasting channels for the good of our common life will require courage and the strategy of our best moral leaders. Already there are hopeful aspects. Able young men are preparing to run for Congress on the issue of free speech on the radio and the rights of the states to have broadcasting channels for use in their educational institutions. Some states, like Wisconsin, have already gained powerful stations that will be used in behalf of the culture of the people.

Nine-tenths of wisdom is in being wise in time; and, if a country lets the time for wise action pass, it may bitterly repent when a generation later it strives under disheartening difficulties to do what could have been done so easily if attempted at the right moment.²—
J. M. Artman



The Y.M.C.A.'s New Secretary

THE general secretaryship of the Young Men's Christian Associations of the United States, an office previously held by John R. Mott and Fred W. Ramsey, has been filled by the election and acceptance of John E. Manley, general secretary of the Y.M.C.A. of Pittsburgh. Mr. Manley has served the association movement continuously since 1902, notably as executive for Kansas, as a foreign department executive for the International Committee (Canada and the United States), as director of income production for the national organization, and as general secretary in Pittsburgh.

He is at the present time the chairman of the professional body which includes employed officers of all the associations in Canada and the United States.

The Y.M.C.A. movement—like the

1. *Education by Radio*, Volume 2, Number 19, June 9, 1932.

2. Quoted, from a letter written by Theodore Roosevelt to Sir Edward Gray, by Colonel Anderson in the Wickersham report.

Y.W.C.A., public education, the churches, and organized social work, with which it is allied—is in the midst of adjustments of program and methods called for by the changing social and economic situation.

A very important phase of this readjustment is the revision of the Y.M.C.A. machinery for overhead leadership and supervision. The new executive officer will be called upon to guide these and other developments.

In accepting the general secretaryship, Mr. Manley expressed several convictions which reveal his concept of the present needs in the Y.M.C.A. He believes great emphasis should be placed upon the

... program in local Associations, which by its quality and scope will determine the future place and power of the Y.M.C.A. All other matters are secondary and gain whatever meaning they have from their bearing on this central concern. The most valid test of program is the degree to which youth are finding in the Association an arena of creative activity and fellowship, in which they share with right of initiative and sense of possession. . . . That the program should be Christian in intent and content is assumed as the deep and abiding, progressively intelligent purpose of thoughtful leaders, young and old, employed and volunteer.

Mr. Manley believes also that the general agency service of the Y. M. C. A. should be readjusted along simple lines that prove to be most helpful to the local associations.

The achievement and maintenance of a vital Christian youth movement, with local Associations as its chief organizational expression, is a principle to which we can all give hearty assent. The nature of the services needed by the local Associations should not be difficult to agree upon. A candid inquiry into the essentials for keeping their morale and efficiency at high levels will disclose the needs which cannot be, or are not likely to be, supplied from within themselves acting independently. This will bring us quickly to the kind and quantity of necessary corporate action and aid from without, i. e., from "General Agencies."

Supplying this service is primarily a problem of management, without inherent political factors, requiring no system of "checks and balances," since no basic human rights or liberties are involved. Open channels of service; qualified personnel, efficiently directed and economically deployed; an adequate and dependable financial support; quick respon-

siveness to changing needs and conditions; provision for meeting the needs of young men and boys in unorganized areas; the promotion of World Service; and control by financially responsible local Associations—are a few of the characteristics and conditions of sound Agency service.

I have dreamed for years of a supervisory personnel, largely freed from financial strain and organizational worry, qualified by sustained study of the religious, social, economic and educational problems of our own times and by deep drinking at the fountains of spiritual power, moving about among local Associations for inspiration and helpfulness, with a new effectiveness. All earnest men, and readiest of all, those in travelling service, will join me in this prayer and the work of its realization.

In great institutions there is a motivating force, a drive, a soul, a tradition, which determines much of the future policy and practice. And yet we are led to feel that leadership is often more potent than all else in determining the course of institutions.

If Mr. Manley's ideals for the future of the Y.M.C.A. reach fruition (and it is to be hoped that they will) we may expect much in the way of fine leadership from the young men who participate in the movement.



Crime Prevention through Education

THE National Education Association has become very sensitive to the all too prevalent criticism that "Education is producing 'educated criminals'"; "that the public schools develop persons who are irreligious and lawless." The department of research has accordingly utilized the September number (Vol. X, No. 4) of their Research Bulletin to present a survey of the factors involved. The number bears the title *Crime Prevention through Education*.

The entire bulletin is given to this subject and is evidently intended as a working outline for teachers in their own understanding of the facts and as a guide to them in their efforts to get communities to gain an understanding of the crime situation. The school is set forth as the best agency to aid both crime prevention and to organize the commu-

nity in constructive action regarding crime prevention.

While this bulletin is intended for teachers, it is of value to all who want to reorient themselves regarding these pressing problems. Besides outlining the facts and positions shown in source materials regarding statistics on Crime; Crime Cost and School Expenditures; Factors Associated with Crime; The Problem of the Delinquent; The Social Agencies of Crime Prevention; Organizations Interested in Crime Prevention—the authors present a working bibliography for further study of the questions involved.

The bulletin wisely condemns the loose assertions of writers and speakers concerning increase of crime and who is responsible therefor, and calls upon teachers generally to help in developing saner community attitudes. While the school may not be quite so pivotal in its responsibility as this brochure claims, nevertheless here is a fine work of which all should take notice.



Peace Material for Adult Study*

IT IS becoming increasingly evident that formal education is not enough. That education is a life-long process is now generally recognized. Clubs, classes, and forums in large numbers flourish throughout the country. But, unfortunately, too many of these groups are content with addresses that are more

entertaining than informative. Moreover, there is too much readiness to take on second-hand information, and not enough willingness to study, analyze, criticize, and evaluate.

Adults who want to study the history of international matters will find much of real interest in Benjamin F. Trueblood's *Development of the Peace Idea*, in which series of papers is traced the growth of the peace idea from ancient single minds to the modern conception of universal amity held by ever increasing numbers. Denys P. Myers' *World Disarmament* is a well-documented treatment of the problems and prospects of disarmament, with various valuable appendices, including the draft convention of December 9, 1930. The *Hand Book of the League of Nations Since 1920*, edited by Mr. Myers, also furnishes dependable source material. *The World Court*, by Manley O. Hudson, contains a brief but authoritative history of the World Court, together with digests and instruments relating to it. *The Pacific Area*, by George H. Blakeslee, presents, among other valuable material, an excellent summary of Sino-Japanese relations.—Curtis W. Reese

**Development of the Peace Idea*. By Benjamin F. Trueblood. Norwood, Mass.: Plimpton Press. Pp. 243.
World Disarmament. By Denys P. Myers. Boston, Mass.: World Peace Foundation. Pp. 370.
Handbook of the League of Nations Since 1920. By Denys P. Myers. Boston, Mass.: World Peace Foundation. Pp. 320.
The World Court. By Manley O. Hudson. Boston, Mass.: World Peace Foundation. Pp. 245.
The Pacific Area. By George H. Blakeslee. Boston, Mass.: World Peace Foundation. Pp. 224.





THE COMMUNITY AS A SOCIAL UNIT

WALTER A. TERPENNING

OF ALL the social workers who need to understand the community, none are more in need of doing so than are religious workers. To none is the community organization and process more obviously important than to the character-religious educator. Religious character is not something that develops in a vacuum. It is largely caught, not taught, and the contagion and infection take place in small-scale, intimate association, i. e., a community association, not a national or international one. To no promoter is it more obvious that the paper-programs of large-scale organization must connect with the individual through community contact. The very nature of the teaching of the Christian religious educator keeps him reminded that there must be no "cutting and covering" in his field. The meager financial support of his work and the scarcity of leadership force him to try to avoid wasteful duplication. The urgency of his objective in laying the foundation for all social organization, i. e., sound character, motivates him in the effort to

discover every community resource. The two cardinal sins of social organizers, those of overlooking and overlapping, are mainly the result of a lack of the understanding of what constitutes the community.

The Young Men's Christian Association secretary, or Young Women's Christian Association secretary, for example, is face to face with the immediate problem of locating his field of service. He must set its metes and bounds. He must decide the size of the local unit of efficient organization. He must adapt himself and his program to the nature of the more or less raw material with which he is to work. He must take cognizance of the denominational, racial, occupational, economic, and cultural classifications of his subjects. He must be a co-operator, and must capitalize on the resources in the way of other agencies which are ready to assist him. It follows that he must know these agencies, and understand the peculiar workings of the machinery of his miniature society. His greatest opportunity,

like that of any educator, is with groups of boys and girls, and he must know their interests and possibilities. He will probably find, for instance, that they are boys and girls first, not Methodists and Baptists, Jews and Gentiles, Poles and Hungarians, or even whites and colored. He is not likely to find his group or his community ready made and labeled.

Those who expect the problem to be solved in a book or an article need not read any further. Any general explanation of the community must remain, for a long time yet, indefinite and tentative. All that is here essayed is a discussion of general principles which may guide a religious educator, or any other community student or organizer, in the understanding of his human vineyard. Anything else would be untrue.



There appears to be no branch of sociological study which demonstrates more clearly the autobiographical nature of sociology and the confusion that results from the autobiographical bias than does the discussion by the various authorities of the subject of the community. A hurried perusal of the literature of the subject or even of the definitions of the community is sufficient to convince one that most of the conceptions of that group reflect the particularistic points of view of the students who conceive them.

The efforts to define the community result in two kinds of statements, one that is so brief and general that it has little practical value, and another that is so specific and detailed that it is hardly true.

The variety of meanings given to the word community is illustrated by its definition in Webster's Dictionary where it is defined as "a body of people having common organization or interests, or living in the same place under the same laws and regulations; as a community of monks," or as "society at large; a commonwealth or state; a body politic; the public, or people in general," or,

again, as "joint relationship or ownership; common possession or participation; as a community of goods."

Sociologists have allowed themselves as great latitude as has Webster in their use of the term.

Professor R. M. Maciver, writing in 1917, in his book, *Community** uses the word in its widest meaning as the object, and apparently the only object, "which social science as such endeavors to study." His statement is apropos when he says,

Community resembles a country recently discovered—or rediscovered—and suddenly overrun by explorers. Its mountains are being measured, its lakes fathomed, its plains surveyed, its fauna and flora investigated; but there is still scarcely any clear comprehensive chart of the whole country, based on the stores of information supplied by so many diligent explorers.

His discussion of social organization and process is a valuable contribution to sociology, but it lends little aid and comfort to the organizer who wishes to locate the community unless that term is to be applied to any form of association.

Efforts at definition by such authorities as Galpin, Thompson, Queen, Diffendorfer, Steiner, Sanderson, and others are of little value to the student or organizer who wishes a description which will enable him to identify a community wherever he finds it. One might read many definitions and still be at a loss to know whether to begin with the family or the international unit in the work of community organization. In view of the great divergence of opinion, there are various alternatives open to the student of the community. He may follow the usual custom of making a definition of his own to fit his peculiar point of view and so run the risk of adding to the general confusion. He may accept one of the more or less unsatisfactory statements of other students. He may neglect to make use of any formal definition, but essay an informal descriptive and analytical discussion of the subject. Or, of course, he may over-

*Preface, p. VII.

look the matter of definitions and assume that everyone knows what a community is.

Both students and organizers ought to be greatly interested in efforts at community definition and description. One of the first tasks of a student, even though he wishes to study only a cross section of community organization, is to discover its boundaries and probably its center or centers. A perusal of most urban or rural studies will show that the investigators were doubtful about this question at the end as well as the beginning of their studies, and that they have few guiding principles in making such a discovery. The students

who are concerned with the growth of communities are equally at a loss to understand what constitutes the social processes which are peculiar to community life. Community studies are usually based upon a desire to promote community betterment and, in so far as this is true, students have in common with organizers the need to understand community processes as well as community organization.

The community organizer, while he needs to be somewhat of a student also, is especially in need of a knowledge of community processes, as well as organization, since his motive is primarily one of social control. The churchman, the county agent, the schoolman, the co-operative organizer, must not only locate his community and gauge his organization to its scale, but he must comprehend the community forces and resources and, since he is primarily a social engineer, he must understand the *working* of community machinery. In rare instances are these problems ready solved for him in American communities. The institutional organization and processes of

American communities are usually of two sorts, either those which were adopted to the small scale, old-fashioned communities which no longer exist, such as those of crossroad religious or school district educational systems, or they are arbitrary groupings and systems such as county or township political organizations and processes which never coincided with real communities. The student or organizer, then, whether he is

one and the same or two persons, must be a progressive, capable of finding out what the new community is about to become, or ought to be. He must be able to discover his field, identify his constituency, and concern himself as

energetically as a boy with a watch in learning what makes it go and how it goes.

If one is to arrive at an understanding of the community that will comprehend it as a universal form of association, he must make provision in his statement of its meaning for the very great divergence in its structure and organization. Any delineation of the characteristics common to all kinds of urban and rural communities must, like a definition of human nature, be greatly limited because of such radical variations as exist in contemporary society.

Again, a comprehension of the community must take cognizance of its dynamic nature. It not only varies from place to place, but from time to time, and is, in fact, one of the best social forms in which to observe the process of social evolution. One can observe in two generations of the life of a pioneer community the Spencerian process of "an integration of matter and concomitant dissipation of motion during which the matter passes from an indefinite, incoherent homogeneity to a def-

The community, then, is a *social group which is constituted by a peculiar small-scale association of individuals and families held together by a peculiar moral unity based upon various common and conflicting interests. . . .*

inite, coherent heterogeneity and during which the motion undergoes a parallel transformation." In view of this dynamic nature, and the confusion of the present transitory conditions, one might well jump the present as Macbeth would like to have jumped the life to come, and formulate his definition upon the basis of the community of the ages of the past and that of the future toward which the present tendencies seem to point. Community, like other words, must get its meaning from usage. No generally acceptable definition will be invented by arm-chair theorists, but will have to grow up out of the general usage.

Another suggestion that would seem to be appropriate is the reminder that the community is a *social* group, and, like other social groups, primarily a mental phenomenon. Any exclusively objective conception of it must, therefore, be superficial and inadequate. This means that the profound student and efficient organizer of the community must be guided by an imaginative contact and subjective appreciation of the community's social relations and process.

While the subjective conception of the community is not less practical than any other, it is expedient for certain purposes for one to make also an objective approach to the subject. He must see the community from without as well as from within. He must consider such structural phases as its geographical boundaries, its population, its physical activities.

In line with these suggestions, only a brief analysis and description and a very tentative definition of the community is here attempted as a working basis for students and organizers. The aim here is that which has motivated most of the rural sociologists, namely that of giving to the word community definite content as applied to small social units. Certainly the tendency on the part of some writers to identify the community with the city or state or nation or society as

a whole means nothing at all so far as its practical application to a community organization excepting in so far as all social groups exhibit the same characteristics.

The difficulty of the task here undertaken is well stated by Professor Stuart Queen, who says,

If we wish to apply the term community to something that actually exists and that may be found with some frequency, is it not plain that our definition or description must be pretty general? And yet do we wish it to be so general that any and every human aggregation may be called a community? What then shall be the criteria of a community?

Must a community be so small that every member may know and meet face-to-face every other? Our answer will probably be no, provided that there is a definite medium of communication used by all. In how many sorts of activity must there be common participation? Who shall say? But surely there must be some joint activities.

What must be the amount of common tradition and sentiment? Again we are unready to apply the measuring stick, but again we feel certain that there must be an appreciable body of tradition and sentiment shared by the group as a whole.

We may expect the community to have some symbol of its unity—a "community center," a leader, a slogan, a reputation for climate or landscape or products. Members of a community need not be hostile toward outsiders, but there will surely be a distinction in their minds and in their actions, marking their dealings with fellow citizens and with outsiders, respectively. We may anticipate that most people will remain members of a community for a considerable time, but who shall say how frequently they may move, or what proportion of the population may be transient, and the community survive?

Can a community exist in the face of divisions, political, religious, national, racial or factional? If there were complete agreement how dull life would be. Yet if divisions be sharp and conflicts bitter, how can there be community of experience? May we say that when rivalries within the local group are overshadowed by conflicts with outsiders then we have a community? But how intense and how devoted must the loyalty of members of a community be?

Whatever else may be true, it seems safe to say that a community is to be distinguished from a city, a ward, a township, a county, a neighborhood, and from such groups as a trade union, a lodge, a church, a school. It may happen to coincide with any of these, but usually does not and need not. It is a local grouping of people who share a number of important interests and activities, and who are more concerned about those things which they have in common than about those things wherein they differ.

When students cannot agree as to the meaning of the rural community, or even the American rural community, it seems presumptuous to essay a general definition, but community organizers and students of community organization will be satisfied with nothing less. Certainly there is no place where fools get more encouragement to rush in than into this controversy. All that is hoped for in this discussion is to make some slight contribution to the progressive understanding of that phase of social life.

In the face of the multiplicity of kinds of communities, a good approach to the problem is a consideration of those universal human needs the satisfaction of which has required, or now requires, co-operative effort and formal organization. Among such are economic needs and those of morals and religion, education, government, recreation and sociable life, health and sanitation, charities and corrections.

These needs were formerly supplied through a very local, primary group organization. In our enlarged social life they have come to take on a more elaborate, national, and even international organization. The League of Nations concerns itself with such needs. The large-scale organizations such as states or cities of a million population have come to assume almost the whole responsibility for performing some functions in meeting these needs. In general, however, the large scale organization has its counterpart in a small-scale, local association. Just as government involves national, state, and city organization as well as ward, county and township, so many other social functions require for efficiency both large-scale and small-scale association. There must be a microcosm as well as a macrocosm. Between these general and local forms of association there is a relation which is as organic as that between society and the individual, but there is sufficient distinctness to result in various conflicts in regard to what is considered an equita-

ble division of labor and authority. These conflicts are due partly to the fact that the more comprehensive grouping is a secondary one in the sense that it is a more recent development and has been gradually assuming an increasing amount of responsibility, and partly to a fundamental difference in points of view which is true of all general and particular outlooks. These conflicts appear in the local opposition to chain stores, to the church conference's change of pastors, to the increase in federal taxes, and a variety of other similar phenomena.

An important distinction between the local and general organization is expressed in another way. One might say that the conscious formal community organization is found in the combination of the local agencies for meeting these various needs. But the intimacy of small-scale association exhibits much more obviously than does the large-scale system quite a different quality; i. e., the unconscious, informal functioning which originates and fosters folkways and innumerable understandings which are quite as necessary to group efficiency and happiness as the conscious, formal process. We pass to the right or left when we meet, do our work during certain hours of the day (excepting when we become confused over daylight saving time), and conform in thousands of other ways with no attention or discussion. Our intimate living is systematized to a much greater extent than we are usually aware, and this unconscious systematization meets as important needs as does that organization which involves paid memberships, the election of officers, and the adoption of constitutions. Organization anywhere is "a system of correlated activities adopted to conditions," but the local organization is of these two kinds while the general organization is of the formal sort only.

The number of human needs the supplying of which requires organized effort has certainly not decreased nor has the

importance of the local phase of the organization in meeting them since the latter is still absolutely necessary. The heaps of bones unearthed by excavators in caves, the garbage from innumerable primitive Rotary Club Luncheons, are evidence of an age-old process, a community process; and men still find it necessary in various accomplishments to associate in intimate discussion and co-operation. This holds true for cityman and countryman. And the specialized function of the local side of our social organization is of sufficient importance to justify, as in the case of the family or state, the giving of a name. The name which seems most applicable is *community*.

The evolution of the human community from its mysterious origin in some sort of a kinship group through its nomadic stage and the various settled forms has not been a steady process of growth. It has worked like the farmer's team of horses, "steady by jerks." Various forms have persisted for long periods in more or less of a static condition. The changes have come about during periods of transition in a somewhat cataclysmic manner. It is probable that no change has ever been more cataclysmic than the transition period through which the community is now passing, especially that in large cities all over the world and in both large cities and rural districts in the United States. The dynamic change which has been taking place in recent years is so radical and the resulting confusion so great that it seems to justify the confusion of students in defining it. This confusion appears in complications and variations of functions, forms, institutions, race, language, customs, traditions, and cultures. So great are the present complications and variations that the student who works out a successful definition will be he who, guided by the light of the community's past history, proves to be the best guesser as to what the community is about to become.

There are certain trends which have characterized historical changes and which appear to hold for those which are taking place at the present time. Among these trends are those which are true of all evolutionary change, namely, an increase in size and complexity, a change, as Professor Charles Cooley states it,¹—"involving progressive differentiation and integration, such as we see everywhere in nature." The community of the future will not be a simple one and a safe guess is that it will continue in the trend described by Professor Cooley,² and exhibit "an evident extension of the local areas within which communication and co-operation prevail, and, on the whole, an advance in the quality of co-operation as judged by an ideal of moral unity."

Another help to those who make the evolutionary approach to the subject is a consideration of the various factors which have instigated, as well as, in some sense, constituted, the change. Among these are certain ecological factors which, according to Professor Arthur Avans Wood,³ mean "the adaptation of the community to its economic, geographical, and cultural environment; the differentiation and segregation of areas, groups, and institutions within the community; and the process of structural and social change undergone by the community as a whole and within its component parts." The two most important factors would appear to be the improvement of communication in respect to swiftness, permanence of record, expressiveness, and diffusion; and the improvement of transportation in so far as it multiplies human contacts. There seems to be no indication that such improvement is likely to cease in the near future, and, as long as this improvement continues, the definitions of the community had best remain tentative.

1. *Human Nature and the Social Order*. Chapter III, page 87.

2. *Social Organization*. Chapter XI, page 113.

3. *The Community and Its Problems*, p. 11.

The difficulty of an objective understanding of the community resulting from the structural confusion of the present transition stage of its development would seem logically to force the most hardened objectivist to a subjective or psychological approach to the subject. The community is fundamentally not something which one can see and weigh and measure quantitatively with any degree of exactness, any more than he can understand other social phenomena so studied. Like the taste of salt, the most trustworthy knowledge concerning it is gained by experiencing it. The community is an entity which one must feel and imagine, if he is to be able to identify it.

In his first book,⁴ Professor Charles Cooley was urging the importance of this method of sociological study.

I conclude, therefore, that the imaginations which people have of one another are the solid facts of society, and that to observe and interpret these must be a chief aim of sociology. I do not mean merely that society must be studied by the imagination—that is true of all investigations in their higher reaches—but that the object of study is primarily an imaginative idea or group of ideas in the mind, that we have to imagine imaginations. The intimate grasp of any social fact will be found to require that we divine what men think of one another.

In the last paper that he read,⁵ he was advocating this method, and criticizing rural sociologists for using a too exclusively quantitative technic in their rural community studies.

Is there a peculiarly organized, intimate association, of personal ideas, other than the family, in the mind of townsman and farmer, a peculiar we-feeling which tends to be personal in the sense that it includes whole persons, not just economic men, or the religionists, or political animals, or "colleagues," or "students," or "clients," or "patrons," or "friends," or "enemies?" Is this association in the mind of townsman and farmer set off against and sometimes in

conflict with, though not separate from, larger impersonal groups made up of foreigners, citizens, patriots, etc.? Is this association characterized by a peculiar psychological process expressed through a combination of face-to-face and long-distance discussion, a combination of personal and impersonal competition and co-operation, direct imitation, and an immediate social interaction between it and the individual, members, specialized institutions, and classes? Is it, like the family, an experiment in "antagonistic co-operation" as well as a unity of many common and important common interests? Does it furnish the individual member with a peculiar opportunity for direct appreciation, self-expression, and security? If there is such an association, it is the community. Just as an institution may be defined as "a definite and established phase of the public mind,"⁶ so the most fundamental conception of a community would have to be stated in psychological terms. It includes the local expression of institutions plus the uninstitutionalized psychological interactions of the members.

This "inside" view of the community does not solve the problem of indefiniteness in its definition. Its advantage is rather in respect to the understanding of its general nature and the way it works. What the common and conflicting interests of a community have been in the past, he who runs may read; but what they are or ought to be in the future, when the present confused stage is past, is a subject for prophecy.

If one is to insist upon definiteness and exactness in his conception of a community, he must be satisfied with knowing less about it than he might know through the subjective study of it, but he may get some conception of a community by observing its external or objective forms, since such forms are the expression, though a somewhat imperfect and incomplete expression, of the community's inner life. One reason that

4. *Human Nature and Social Order*, p. 121-122.

5. *The Life Study Method* (American Sociological Society, Chicago, 1929).

6. Cooley, *Social Organization*, p. 313.

the structural aspect of a community is not a true expression of its inner life is that what is sometimes called social distance or social intimacy is not determined entirely by physical distance. Townsmen may live on the same floor of an apartment house and not know each others' names, or farmers on adjoining farms may not do any neighboring. And yet physical distance has always been an important element, and, other things being equal, propinquity still plays as important a part in the building of a community as it does in the building of a family. No one could deny that there is always a close relation between the structural and functional aspects of a community. The small, detached, almost self-sufficient and self-sufficing communities in which our Middle Age ancestors lived revealed their integrity in a very precise and definite structure.

They had definite geographical boundaries which a member could not cross without permission. These communities could be mapped and their populations could be counted with precision. Their institutions were community institutions indeed. This definiteness persists in large measure in the modern European community where the parish is still the political unit and the geographical division for many other community functions. Even the city of London is divided into boroughs which jealously guard their borders and local community powers and functions.

This definiteness, however, is not found in American communities either urban or rural. The only American community which seems to approach in definiteness and integrity the European community is the large village or small city which appear to be neither too large nor too small for efficient community organization.

In the rapid development which is taking place in America, the large cities tend to swallow the suburban centers and then to function as great community units. The rural communities seem

somewhat at a loss to know whether to remain one-room school districts or to expand to a county-wide or village-centered stature. The result is that it is not always easy to discover a community center, and the fringe or boundary of the community is still less definite. In fact, there appears to be a good share of the American population who are without any community life whatsoever. In places where one can discover a community center, he may map the local organization of various institutions such as the church and school, and locate various community units such as banking, trading, and mail districts. But, when his maps are completed, he finds that no two of them coincide. One of the serious practical problems facing the community organizer is to discover where the community begins and where it leaves off. This is a serious problem, since only by such a discovery can he prevent two very common defects of community organization, overlapping and overlooking.

Anyone who has had experience as a social worker or student has had reminders of these defects. In seven years experience in social work, the writer observed many situations in which organizations needed the suggestion of the fable of the cock, which, finding himself knocked off his perch in the stable and dodging around under the horses, remarked, "Friends, let us step gently for fear we tread on one another." The tendency is for all social agencies to include in their programs the activities which make the best advertising and to confine their work to those centers which are most accessible.

In a study of four typical rural townships in Michigan, the writer found a large part of the farm population almost or entirely untouched by any organization. Of 939 families, one family was represented in five organizations, four families in four organizations, fifty-eight families in three organizations, 168 families in two organizations, and 299

families in one organization, while 409 families were represented in no organization whatsoever.⁷

The members of a community are not usually very much aware of its composition or the changes which take place in it since its building is not a consciously rational accomplishment, but has to await the destiny which shapes our other ends. The organizer, however, must discover whatever community consciousness there is and seek to stimulate it.

He must define a community, and his success as an organizer depends largely upon his success as a definer. Since the trend of community development seems to be one of enlargement, he may well plan for the largest geographical and numerical extension consonant with the efficient functioning of the various community institutions and agencies. A school, church, or recreational center in any given locality can minister in an efficient manner to the respective needs which they are designed to supply of only a rather definite number of families living in a rather definitely circumscribed territory. The density of population and the efficiency of communication and transportation are variables and the form and size of the community must vary accordingly. While the tendency, after the present confused state, will probably be toward a greater definiteness, the only consolation for the organizer, in the face of the present doubt about community boundaries and the lack of agreement between institutions and agencies as to such boundaries, is that such doubt will force a co-operation between communities in solving the aforementioned problem of overlapping and overlooking, and such disagreement will cement an organic relation between communities much as the interlocking memberships of institutions, agencies and classes cement such organic relations within communities. It will be an advantage if sufficient indefiniteness for

this purpose proves to be a permanent characteristic.

The organizer and definer may well provide for another general tendency, and that is the trend toward greater heterogeneity in the community. The structure of the community will have to adapt itself to this trend, and the unity of the future community will have to be one of differentiation not of likeness. The community of independent farmers will become one of interdependent farmers and townsmen. From the point of view of the farmer this will mean a change from the emphasis on the idea that "the farmer is the man who feeds them all" to that of the fact that all members of the community need something more than feeding. This new emphasis will increase the solidarity of the community and encourage increasing differentiation and specialization. Such an emphasis will reconcile organizers to the fact that the community, like all other comprehensive groups, must be made up of nucleated units especially if the nominal members of one institution or agency may become the nuclei of other institutions and agencies.

This emphasis will also point the way in the solution of the problem of the proper amount of communal property and communal life in general necessary to an efficient community organization.

The increased solidarity resulting from it will enable the community to bring to bear upon the larger organization, the city, the state, the national being, the necessary, organized impact of its particular point of view. It will furnish an integrity to the community unit which will enable the larger organization to make contact, in the electrical sense, with the individual so that national, state, and city programs may "become flesh and dwell among us."

Such then are the considerations which the definition of the community must comprehend. In view of the multiplicity of particularistic statements, the generally acceptable definition of the

7. *Village and Open Country Neighborhoods* (New York: The Century Company), p. 93.

community, the one which will meet the needs of the organizer and student who looks forward to the understanding of the community, its location, and improvement, must be a sort of a synthetic definition.

In opposition to those who would define the community in too general terms and make it apply to the earth and the fullness thereof would be urged the same kind of an argument as that against the Platonic scheme for the similar extension of the family.

According to the Republic the consummation of the unity of the state was to be realized through a communism which included women and children. The family as a small-scale social unit was to be abolished, children were to be taken from their mothers at birth, and be brought up by the state. All parents having children born during a certain month were to call all such children sons and daughters, and all such children were to call all such parents fathers and mothers, and each other brothers and sisters. The state, in this manner, was to become one great family and be held together by family ideals and affection. The only weakness of such a scheme, like many similar ones, is that it wouldn't work. In just one generation under such a system the family ideals and affection would cease to have meaning. The insistence here is that the community as a small-scale social unit must perform a similarly specialized function as that of the family in the general social organization. If there are those who cannot be reconciled to such definition at present, they may call the group here described the local community, or an organized neighborhood, or adopt Pro-

fessor Snedden's term,⁸ and refer to it as an associate community.

The community, then, is a *social* group which is constituted by a peculiar small-scale association of individuals and families held together by a peculiar moral unity based upon various common and conflicting interests; organized consciously and formally as a combination of related local institutions, agencies, and activities designed to meet economic, political, religious, educational, recreational and other recognized complex needs; and unconsciously and informally to meet simple needs not requiring formal treatment; a group making use of a peculiar social process involving both face to face and long-distance communication, direct and indirect social interaction; a group varying in structure and somewhat in function from place to place and from time to time as an adaptation to various ecological, cultural, and possibly racial influences; but having more or less structural integrity in the way of geographical boundaries, a nucleated center or centers of activity and a limited population depending upon such factors as its density and the means of communication and transportation; a group functioning through a peculiar kind of social control in matters requiring immediate observation and treatment in connection with the above needs, and in furnishing a local unity through which the individual, local institution or agency can bring to bear an organized impact of his or its peculiar interest upon the larger phase of organization, and through which the larger phase of organization can reach the individual or local institution or agency.

8. Snedden, "Communities, Associate and Federate," *American Journal of Sociology*, 28:681.



THE MORAL WORLD OF THE CHILD*

LEROY E. BOWMAN

POINT OF VIEW

MORAL behavior is a mode of response of the individual to the social influences in his surroundings. It is an interaction, and to understand it therefore involves an appreciation of the total situation, and an appreciation also of each factor in it not as an entity in itself but as a part of a whole, varying in significance and importance with the changing complex of other factors. At each step the whole shifting scene must be kept in view, the scene that spreads itself before the child and includes himself in it. To get a glimpse into the world of the child, undoubtedly sympathy and affection are very helpful. However, it is a world different from that of the adult and never can be fully understood perhaps. In addition to sympathy there is needed considerable restraint on the part of the adult, born of his respect for the integrity of the sphere that the child lives in and his appreciation of the difficulties of bridging the gap. Whatever objective or scientific help in the understanding of the child studies and researches can give is an

added help. This brief analysis of the moral world of the child will start with facts and objective studies and thus give a foundation for later consideration of values and ideals. The first studies that suggest themselves are those dealing with the environment of delinquent children.

THE INFLUENCE OF NEIGHBORHOOD

Clifford Shaw of Chicago has shown that juvenile delinquency is greatest at the center of the city and its diminishing gradations coincide with the differentials of various criteria from the central socially decaying portion to the outer reaches of the city. Certain areas characterized by poverty, congestion, low property values remain the areas of high rates of juvenile delinquency through periods in which peoples of different nationalities live in the neighborhoods in question and pass on to give way to other races or nationalities. According to Shaw, the tradition of delinquency and the patterns of behavior are passed by

*Report of Seminar 3 in the 1932 Convention of the Religious Education Association. Mr. Bowman was chairman of the seminar group.

word of mouth and example. Delinquency is impressed from without. Moral behavior is a function of the environment. Frederick Thrasher of New York University describes more of the process. In his opinion, the gang, compactly knit, spontaneously organized, and exhibiting strong solidarity, holds its members in intense loyalty and develops patterns of delinquent behavior through the reaction to a hostile public opinion and opposition to public enemies.

These views are modified somewhat by the studies of Harry Shulman of the New York State Crime Commission which have emphasized the selection by the individual out of the neighborhood environment of social factors to which he reacts. Acceptance of patterns of behavior by him, or of personal associations must be determined partly at least by forces within the individual.

Among these forces intelligence and temperament are important. The studies of primary groups indicate that problem boys are more unstable than normal boys and tend to gravitate to groups of their own type.

One of Shaw's studies indicates that children from non-delinquent areas are of higher intelligence levels. Shulman maintains there are two extreme types of delinquents: the gang or responsive type, and the type that responds to no or few group motivations. Studies along this same general line are now in progress, also under Doctor Stoddard of the Iowa Foundation for Children, attempting to discover why certain children living in the poorer sections with the largest rates of delinquency are not delinquent.

It would seem fair to say that the character of the neighborhood is a very potent factor in the development of delinquent or socially approved patterns of behavior. Those seeking to influence

children's morals are faced with the two-fold task of eliminating slums and substituting neighborhoods of normal social influences, and secondly of inquiring further into the characteristics in the individual which lead him to select social or unsocial ways of behaving, or the processes of interaction between the individual and his surroundings.

PRINCIPLES OF CONDUCT AND TRAITS OF CHARACTER

The naïve adult approach to the question of children's morals is likely to take the form of the questions: how honest are children; in what ways dishonest; what children are most dishonest; and which of the well known character-building influences produce the greatest degree of honesty in children.

Hartshorne and May have given interesting answers in their *Studies in Deceit*.

Some of their conclusions inadequately stated are: older pupils are slightly more dishonest than younger; honesty is related to intelligence; emotional instability is positively related to dishonesty; as one ascends the economic scale

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from poor to rich families the children become more honest until one reaches the very wealthy families, when honesty in the children declines; parental discord, unfortunate home conditions or estrangement of father and mother account apparently for some degree of dishonesty; grade leadership is positively related to dishonesty; in one organization the higher the individual rose the more dishonest he was, the president being the worst; there is no difference as to age levels; those of high conduct record were more honest than those of low; if one's associates cheat, he is more apt to be dishonest; if the spirit of the teacher and the morale is good children (even those who do so in other classrooms) won't cheat; Boy

Scouts show no appreciable improvement over others; attendance at Sunday school does not make children more honest; children will cheat in one situation and not in another; there is no honesty or dishonesty by nature; one example of dishonesty does not make a child dishonest; personal relations are very important.

The validity of a study into the honesty of children according to abstract standards formulated by adults is questionable. The procedure of inquiry is one that in a sense sets moral traps for the unsuspecting children. Even if the validity of abstract honesty as a criterion is admitted, the whole question remains of how much the children themselves have understood or accepted the standards by which they are judged. To the extent they have not understood or accepted, obviously the tests are not criteria within their moral world—or worlds. It fits in better with modern concepts of control to say that the formulation of abstract principles is of little value in developing socially desirable behavior, and that it is ineffective to attempt to build into growing natures traits of character and thereby to insure the right response to any situation. The child's nature is too complex for such simple procedures. Then too, honesty as we use the term is descriptive of an end result, and it is the process in which we are interested.

A SOCIAL CRITERION

The point of view which seems altogether satisfactory to many teachers and leaders and very helpful to all of them was expressed in the introduction to this statement. It might be designated the "situation approach." It would raise as a criterion of moral conduct not a principle of conduct nor trait of character but rather the adequacy with which the child is meeting his situation. From the angle of the community the criterion would be expressed as the social dependability of the person involved; does he take his part, does he express himself in ways that make it possible for others to get along with him and to further common enter-

prises and meet common obligations. It is a question not of adherence to rigid or absolute standards but of social responsiveness and responsibility.

According to this view there is no ultimate perfection of character. The child grows in consciousness and responsiveness to a larger and ever-expanding environment. Morally he grows bigger as he becomes part of larger circles of social responsibility. It is quite apparent that there is no inherent faculty of conscience or a moral control that bursts full bloom in the consciousness of a very young child. There is a point of view correlative in extent to the child's world at the time, elemental in the younger years, growing in intellectuality and moral adequacy as the effective social relations of the child expand. The good life would not consist, according to the point of view here described, merely in a fitting into the immediate or remote surroundings, but would also contemplate an effort to change the situation and to mold it according to ideals as they constantly emerge. In the development of the moral sense more reliance is placed on the efficacy of participation by the child to the extent he can understand in the efforts to change the world for the better, than in effort by the child to live up to previously formulated standards of ethical performance.

CONDITIONS NECESSARY TO THE DEVELOPMENT OF CHARACTER

The first essential for the development of that integrity of personality usually called character is a friendly atmosphere in which the child exists, and a satisfying emotional anchorage in some person whose affection and understanding provide a sense of security for the child. Many a case of anti-social or intractable conduct in a child has disappeared when he no longer had cause to feel rejected by the person closest to him. There must be enough assurance vouchsafed him that he may with some freedom express himself. There must be enough sense of security to give courage to look at things as

they are; to recognize some aspects of the world as unfriendly without fear of loss of all support. There is need of a mediator between the child and the world. The psychiatrist sometimes puts it in these words: morals begin to grow when the child finds someone he likes.

Accepting the world as it is, that is, seeing it in its true significance to one's self, is a result partly of finding a friendly personal anchorage and is in itself a condition of moral growth. Only through such appreciation is it possible to become aware of consequences of an act, and the consequences of an act determine its ethical significance. To see the world as it is and thereby to refuse to deceive ourselves, is "facing reality." It does not involve the acceptance of the status quo or any reluctance to change things for the better. The appreciation of values and the ranking of values for oneself, the supreme achievement of the moral life, is possible only by the double operation of seeing things whole and true, and judging in what satisfactions and efforts lie the greater, deeper, and more abiding returns.

A third essential condition necessary to moral growth is a constant give and take between the individual and his enviroing social influences. Dependability in a social world develops as experiences bring home to the individual the meaning in terms of approval and disapproval of his acts. Again to drop into the jargon of those mentors of moralities, the psychiatrists, one might say frustrations often (if not always) express themselves in some form of unethical conduct. Not all checking or compulsory modification of the form of expression is frustration. In fact modification through experience of the ways of satisfying desire is the greatest one factor in the molding of character.

In short the expression of the fundamental wishes of the individual in socially acceptable and helpful forms is the process of character formulation. Character might be said to be that part of a person that is organized or routinized.

Moral growth might be regarded as the development toward character; or the readjustment of one's organized or routinized self to a different situation, especially one of wider social significance.

THE GROWTH OF THE MORAL SELF

From the preceding it can be seen that a child grows into character; he "catches" it. The only standards that apply are those of the child's understanding as they are part of the situation in which arise the child's problems. Standards therefore vary with stages of development; there is an inevitable gradualness in moral development. There is need of research in this matter, but some conclusions of the past can be dispensed with so far as their positive implications are concerned. For example, the statement that the habitual adult criminal is inevitably the product of childish delinquency is not proven.

Studies of the indices of maturity indicate that the pattern of development is fairly constant. There are stages in the development of control over areas of the body: in learning to walk, in the co-ordination of eyes, in language development. Certain students likewise through tracing the processes in learning which children follow when in natural situations, have found certain general levels of learning, through which children pass from mere attention and manipulation to the expressive use of materials, to fragmentary planning, to making and executing plans, and lastly to creative activities. In social behavior there are broad stages through which children develop, although care should be exercised not to read into the observations on this point more than a general description of what may be desirable stages in development. Social behavior has been said to evolve from random poking with no thought of response, through the first realization that there are others like oneself (or is it a realization of oneself as something like others?), through the period when children usually do things with others, not together, then a period of elemental activities together,

to the stage of socialization in which something is given up for the sake of others. One student of child development describes growth as from an ego-centric to a socialized outlook; from a largely motor to a verbal expression. There is a logic of action before there is logic of thought. Likenesses are seen before differences. The ability to see adequately relationships in general, especially causal relationships, is a comparatively late development.

Another student states the implications of this general fact by saying that delinquencies have different meanings at different stages. Moral understanding beyond the stage of physical, mental, and social development of the child in question is not to be expected. It is understandable in the light of these studies that mere severity of punishment may not only fail to cure but may even increase delinquency. Nor is it the part of reason or practicality to inject a child into a situation requiring understanding beyond his effective experiences, as in the case of a child urged to be charitable without appreciation from experience of the need and purpose of the charity. The getting of an ethical vocabulary without any appreciation of meanings leads to complacency. That thin veneer of vocabulary and that worst moral inertia, complacency, are often the result of satisfactions granted in amount disproportionate to both effort and understanding.

With the development of physical control and co-ordination, appreciations, planning, evaluations, and socialization, the world of the child expands and grows complex. There is normally an integration of social influences and responses that is in itself the unifying characteristic that is to be called character or integrity. It is the aspect of the individual that is most significantly himself. He is the unifying factor, rather than the result of some character developing principle.

As has been said, choice is involved in ethical behavior when the consequences of

alternative courses of action are foreseen and the choices made according to a scale of values. The rôle of intelligence is significant as the expanding social world of the child requires for conceptual accuracy abstraction and constructive imagination. When the individual is called upon to re-direct activity because of a change or a complication in the situation, particularly an enlarging of the social environment, then intelligence is called into play to make adjustments of an ethical or adequate sort. Within the field of established habits, however, in situations providing adequate satisfaction to the motivating drives of human nature which are the same in kind for the genius and the imbecile, and in which the implications of the wider reaches of social relations have been worked out—within that field the person of low mentality can and does act in as ethical fashion as does the person of brilliant mental capacities.

THE PART OF THE ADULT

Implied in all that has been said above is the admonition to adults to refrain from injecting whole and undigested their mature concepts or standards into the developing world of the child. The part of adults is, however, real, essential, and satisfying. As an emotional anchorage, as a mediator between the child and his outer world, and as one who sets the stage, selects or manipulates the child's environment, the adult has many, important, and inescapable responsibilities in the moral development of the child. With all the restraint on his part science could ask, with all the freedom for the child progressive pedagogy could suggest, the parent, teacher, and friend still influences greatly the direction the child's growth may take. Primary among considerations of the part of the adult is the acceptance of the responsibility for being a constant and accessible friend, advisor and helper, and behind-the-scenes guide, defender if need be, and provider.

Less obvious, however, are some of the subtler dangers and methods. Adults

need to be careful not to "take it out on the kids," to exploit them for lack of adjustment in the personalities of the grown-ups. An uncomfortable feeling that he is less virtuous in some respect than he should be is one potent urge driving the adult to put undue stress on rigid observance by the child of ethical admonitions. It is admirable casually to hope that children may be better than we; it is a sign of danger when we are driven to anxious efforts to make them so. The direct impression of oneself and one's ideas on children is a practice not conducive to moral growth in them. By putting into the situations that surround children those factors which the adult wishes to affect them is the better, the indirect method. In the same vein, the group influences of his associates is an acceptable and inescapable control over the child more understandable, and natural and more effective in its operation, than the commands or prohibitions of grown-ups. Further, the overworking of the method of securing desired action in children by emphasizing the wishes of parents is morally unwholesome all around.

The appearance of forcing compliance or even of testing compliance with standards external to the child's comprehension and acceptance, thereby depriving the child of choice and participation, is disastrous to all moral development. The adoption of an absolutist stand by the grown-up is an example of poor wisdom. To set the example of rigorous scrutiny of the possible results of adult acts and attitudes, and an example of consideration for others, on the other hand, is in line with careful study of child development. Particularly is the adult world based on economic exploitation whereas the ideal world adults try to provide for their children is based on co-operation and helpfulness. To prepare the child for his part in the world in which he will live in the future, it is essential that he see and participate to the extent of his understanding in the efforts of adults, first to know the world of affairs realis-

tically as it is, and secondly to change it as ideals would dictate.

ORGANIZED PROVISION FOR CHILD CHARACTER UPBUILDING

While the child is influenced more immediately by group influences and the organized efforts for his ethical development should provide adequate group participation, nevertheless understanding of a child by a group leader can not be adequate without utilization to the full of the individual approach. The whole situation in which the child moves is understood only by visits to the home and personal appreciation of all the influences and problems of the child.

The group leaders of children suffer from the shortcomings referred to above of the adults who may compensate for their inadequacies by their excessive zeal for perfection in their children. Every organized service for children should include in its program the bringing of the benefits of psychological and psychiatric studies to the staff. There is possible the consideration of behavior problems of children under their care, the reading of printed case studies, reading of books. If a psychiatrist can not for economic reasons be added to the staff, one can be induced to become a visitor to staff meetings occasionally. The benefits are threefold: (1) a better understanding of problem personalities and through them of all personality; (2) a gradual increase in knowledge of methods of dealing with others; and (3) personal adjustment of the group leader himself. Again, however, in the case of psychiatric procedure, we are dealing with a whole situation. The psychiatrist's contribution is given most effectively when he too works indirectly—and achieves his ends by improving methods and attitudes of all involved. The clinical procedure to which psychiatrists are too much addicted is of less moral effectiveness. There is need of understanding by the psychiatrist of the fundamental aims in the group work organization, and of a reckoning with the moral

point of view of parent, teacher, leader. Expertness plus purpose on his part would make for an ideal set of relationships.

The era of "take the children from the streets and keep them busy" has passed. No longer are we justified in organizing activities for the sake of activity. Programs are more interesting and developmental if constructive and creative. One large portion of all organized activity for children is still represented by competitive games and athletics. The validity of the motivation has been brought sharply into question although there are competent authorities who still fail to see how constructive activities can be substituted and who maintain that competition can be practiced with sportsmanship and development of socialized habits. It is not to be questioned that competition that is purely the opposition of non-productive activities of two persons or groups is less valuable in itself and its effects than productive co-operative activity with a common constructive aim. There is danger in all competitive programs for children of establishing adult patterns of participation or mere observation of inconsequential contests when civic problems are crying for co-operative application of men's energies and loyalties. The development of loyalty is a feature of competition. Here again the consideration is a socialized personality, not loyalty in the abstract. Egocentrism and the development of contentious, small-group-mindedness may be a danger in competitive activities, as in fact it is in lesser measure of all group activities. To make a religion of no competition would be unwise; there is no absolutist stand that can be helpful. Consideration for others, identification with enlarging social circles, personal development, growth in co-operative capacities,—these are touchstones to be applied to each instance of competitive or other group activities. There is some danger that group leaders may fall into the error of accepting as inevitable the present undoubted overemphasis on com-

petitive games and athletics, whereas vast areas of creative activity are possible in group work.

Organizational competition in well doing is a universal evil in group work. There are many agencies and organizations striving each from its own angle and with its own discipline, to develop character in boys and girls. It is surely true in some cases that to a degree they are defeating their own purposes by the multiplicity of their separate organizations. Character is in a real sense integrity. Integrity in the individual is possible only with some measure of integration in the environing influences. Even where agencies deal each with different children there is in divergent organizational efforts a disintegrating influence in the community that affects children. Conference, co-ordination of aims, approximation to identity of methods, or at least understanding of the effects of different methods of dealing with children,—these are some of the possible first steps in the integration of agencies organized for children's character development.

The extent to which any organized work reaches into the significant experiences of its wards is something of a fair gauge of its effectiveness. The Sunday school class that meets on Friday nights provides richer soil in which to develop ethical considerations and a basis of experience far superior to the group limited to Sunday morning meetings. In fact, all that helps to order a child's life to his better understanding and growth in the appreciation of values is religious. Religion is not a matter of churches alone, but of life itself. There is vital need of effective co-ordination of all religious endeavors within and without the church whether those endeavors be denominated religion, recreation, or personality adjustment.

Values are formed in minds and habits partly at the moment of experience and there is great value in adult help that is present at the time when the child is under the emotional excitement. Values are

also formed in moments of abstraction when the meanings of experiences and emotional stirrings can be more thoroughly scrutinized. Group work for the best development of character provides opportunity for help in both ways and makes provision further for a co-ordination of the two.

The formulation of the highest values of the past is a factor in the world of moral ideas. Their concept of God will represent the hierarchy of values that is supremely desirable for many people. That concept may or may not represent the complex of greatest values to others. In any event the essential consideration is to keep those values and their relationship adaptable and to keep alive the value forming habit and capacity. The striving for greater values is therefore the highest achievement of every one and provides a basis for vital fellowship that cuts across and far transcends differences in verbal formulations of discovered or achieved ideals. The child especially grows into values and evolves a ranking of them. Acceptance of the statement of the highest idealism of an older generation does not

have for him the dynamic motivation toward active whole-souled effort for values, as does the realization that this is but part of a universal struggle of old and young to find for themselves more significant social sanctions, deeper and greater meanings in life than ever have been expressed.



BOOKS RECOMMENDED

Our Children—A handbook for parents, edited by Dorothy Canfield Fisher and Sidonie M. Gruenberg. Viking Press (to appear in October).

Morals of Tomorrow. By Ralph W. Sockman. Harper & Bros.

The Mental Growth of the Pre-School Child. By Arnold Gesell. Macmillan.

Moral Problems in Education. By John Dewey.

The Development of Character Traits in Young Children. By Amelia McLester. Scribner's.

Our Enemy the Child. By Agnes De Lima. The New Republic, Inc.

Moral Instruction of Children. By Felix Adler. Appleton.

Understanding the Adolescent Girl. By Grace L. Elliott.

Psychology and Morals. By J. A. Hadfield.

Reconstructing Behavior in Youth. By William Healy. Augusta Bronner, et al.

Guidance of Childhood and Youth. By Benjamin C. Gruenberg (ed.). Macmillan.

Lives in the Making. By Henry Neumann.





ENFORCED LEISURE

*(Cleveland's Effort to Provide Educational Opportunities
for Its Unemployed)*

MILDRED CHADSEY

"WHAT do 168,000 breadwinners do besides worry when they suddenly find themselves out of work?" Some one asked this not too categorical question as a group of us discussed the probable effects of the depression on the several adult education programs we were planning for the coming year.

We agreed that there are not many things they can do—besides worry. We also agreed that worry was bad for them, almost as bad as the realization of their fears of debts, loss of homes, and changed standards of living, even hunger. Then we began to think what else these unemployed and the 400,000 others who were threatened with unemployment, or at least with decrease of income, might do to sublimate their worries. They might visit their relatives and friends, but that pursuit was hazardous for it might tend to augment their worries. They might go to theatres and concerts and movies or pursue courses of studies at college and university, but all of these things cost money which they did not have or should not spend. They might go to the public li-

braries and museums to widen their horizons of interest, or they might attend lectures and forum meetings where the perplexing problems of the day were discussed. But did they? We were skeptical, feeling fairly certain that when one can stay at home with a good worry, he will prefer that pastime to any other, but we were not too certain and so decided to investigate.

The first thing we discovered was that more people were using the Public Library and all of its thirty-three branches, drawing out more books and spending more hours in the library, than ever before. The Art Museum had an attendance of 214,569 in the first six months of 1932 which exceeded by 27,000 that of any previous half year, and the numbers attending the Natural History Museum showed a decided increase. The free lecture course at Western Reserve University had an attendance that tripled that of former years, the average attendance being 1600. The Adult Education Association had a larger attendance at its annual Foreign Affairs Institute, and more people en-

rolled in its various conferences and discussion groups than ever before.

These figures gathered almost at random were so contrary to what we had expected, so opposed to our theory that people were too engrossed in their own personal problems, arising out of the depression, to be interested in abstract ideas or in any pursuit of new interests whether cultural or vocational, that we decided to continue our inquiry as to what opportunities Cleveland offered for adult education during the third year of the depression and to determine, if possible, how far the unemployed and those with the spectre of unemployment hanging over them, availed themselves of these opportunities.

Lecture courses, forum and discussion group meetings, especially those that were free and open to the public, seem to have flourished like the proverbial green bay tree. More than a dozen Protestant churches and the four Jewish temples have conducted forum meetings with the emphasis upon present-day economic problems and means of securing world peace. A number of these churches have devoted their Sunday evenings to these forum meetings, and some others their Wednesday evenings. The following summary of the educational activities of one temple can not be taken as typical, but rather indicates the educational rôle that some religious institutions are assuming:

Twelve Monday evening lectures on the subject "Modern Trends in Civilization" in which Senator Robert M. LaFollette, Stuart Chase, Norman Angell, Hamilton Holt, and others participated. Each lecture lasted one hour and was followed by a half hour question period. Average attendance—600.

A series of ten Friday morning lectures by the rabbi on the subject "The Ten Outstanding Personalities in Jewish History." Average attendance—175.

Wednesday evening study group under the direction of the rabbi; a more intimate group and a less formal presentation of movements and personalities in Jewish history. Average attendance—40.

Thursday evening study group under the direction of the assistant rabbi; a discussion of books by contemporary authors. Average attendance—35.

Four open meetings during the year under the auspices of the Women's Association ad-

ressed by national figures. Average attendance—750.

Three open meetings during the year of the Men's Club, addressed by out-of-town guest speakers on current social and political problems. Average attendance—300.

Sunday afternoon forum on public affairs conducted by the Temple Alumni Association. Average attendance—250.

In a district made up almost entirely of former workers in factories and steel mills, one Protestant church opened a weekly forum which was attended by several hundred men, over 90 per cent of whom were heads of families and had been out of work for from two months to two years. This group was not as interested in international affairs as it was in the question "How can we earn a living in these United States?" National and fraternal groups were discussing this same question with more zest than a mere academic interest would warrant. A social club of 250 young men and women, who had converted an old barn into a club house, practically abandoned their recreational activities to devote themselves to the study and discussion of "Present-Day Social Problems." At the Y. M. C. A. one hundred students and another group of forty young married couples each met one night a week for a study of the same subject.

The Adult Education Association opened a series of weekly forum meetings for the discussion of national and local questions, and over one hundred men and women spent their noon hour in attending these meetings. Under the sponsorship of this Association one group of women and another group of men met weekly to study international affairs; another group of men met weekly to discuss "Present-Day Economics"; and another group to study "Ways of Meeting the Problems of Unemployment."

Four institutes, conducted by the Adult Education Association, each having three or more sessions, made available the thought of leaders in the fields of delinquency, disarmament, economic planning, and probation to a total attendance of 2,550. The Association also held four

series of free popular lectures on subjects of local and national affairs, in widely scattered sections of the city, averaging five lectures in a series, and having a total attendance of 5,675. In co-operation with other organizations it held four other series of free lectures on subjects relating to public affairs with a total attendance of 1,800.

Cleveland College, in addition to its regular curriculum, conducted 223 short courses of from four to eight sessions each, at a nominal tuition charge, with an enrollment of 14,154, and planned eighteen lecture courses of from three to seventeen sessions which it sold to organizations that have given the courses to their membership or clientele as a part of their program. Most of these 241 courses were in the fields of applied psychology and sociology and in health and parent education, and the thousands of people attending these classes were definitely seeking direction and counsel in adjusting their own attitudes and affairs to the changed circumstances of their lives and attempting to sense a deeper significance in life than the routine of their existence had hitherto revealed.

The lecture courses and study groups that have been carried by organizations for their own membership were too diversified and too general to attempt to compile, but we gained the impression that noonday clubs, social, civic and religious groups were devoting themselves with a new zest to a study of the problems that beset our social order and our government. The eagerness with which both young and old were attacking these subjects was enough to refute the indictment of general apathy that was attributed to us, especially to our young people, during the past decade.

Shall we then make the deduction that people will devote their time and attention to the study of subjects that seriously affect the conditions of their lives, no matter how engrossed with worries about personal problems they may be, and no matter how complex and difficult those

subjects may be? We decided that the answer was, apparently, "yes." Do people devote themselves to these subjects that are of personal concern to them at the exclusion of all else, we then asked. Apparently the answer was, "no," for we found that they were attending lectures and study classes in literature and art and travel, and concerts and exhibitions, especially when there was no admittance or tuition charge, almost as generally as they were attending lectures and study classes devoted to a consideration of our social ills. The attendance at lectures and concerts at the Museum of Art and at the Institute of Music was equal to that of former years. The attendance at meetings of the free lecture course at Western Reserve University devoted to "poetry" was almost equal to that at the forum meetings where social and political problems were discussed.

We formed the opinion, based on observation only, that many of the people who attended the lectures and forum meetings on subjects of current concern, also attended lectures on art and science, or concerts and exhibitions, but that few of the thousands enrolled in short study courses in applied psychology and sociology were attending these other meetings. Evidently those who have become sufficiently detached from their own personal problems to sense the reactions of others to similar problems and to view them as symptoms of a social order which they are trying to understand, in short, those who are trying to find a basis of opinion on the issues of the day in local, national and international affairs, are also those who have learned to sublimate their personal worries in these troubled times by the cultivation of the spirit.

What about the great numbers who have neither the ability nor the desire to find intellectual stimulation or spiritual repose in the realms of ideas and the arts? Curiously enough it was a college that answered this question by suggesting that play was good medicine for the idle, with the result that a course in "Games Leader-

ship" was opened at Cleveland College. This course had an enrollment of 1,250 people, including representatives of almost 200 character-building and recreational agencies—1,250 people all of whom attended because they wanted to play and many of whom because they wanted to teach others how to play. The success of this course encouraged its sponsors to start another free course on "Club and Group Leadership." An average of 150 people attended each of the six sessions of this course.

As the depression gloom became more dense, the Cleveland Employment Commission began to think of what it might do to help alleviate the problem that it could not solve, and so in December it appointed a Committee on Recreation whose function was to organize and conduct wholesome and constructive idle-time activities for the unemployed in School Community Centers. This has taken the form chiefly of dramatic and musical entertainment, dancing and extensive gymnasium and game room activities. In all, there have been 56 auditorium entertainments with an attendance of 35,000 people and 56 gymnasium programs with seven game-room periods with a total attendance of 12,000. It is estimated that 3,000 volunteer performers and leaders have participated in these programs. Many of these have been recruited from the Games and Club Leadership Courses that were conducted earlier in the season.

All of this is well enough for filling in, even interestingly and intelligently using enforced leisure or any margin of leisure in widening horizons of interests and in quickening sensibilities and forming bases for opinions, but what about the systematic, planned study in the humanities and sciences and vocations that thousands of young people are having to give up because they cannot afford to continue their high school and college courses, and cannot learn through experience because they cannot find employment?

We discovered that last year over four hundred high school graduates returned

to their various high schools to continue their studies. The Y. M. C. A. College admitted without tuition about two hundred unemployed young men to its college courses. Some faculty members of Western Reserve University conducted a free course of twenty-four lectures. While each lecture had the content required to make it a special unit, the course was planned as a survey of the fields of knowledge, and bibliography of each subject, including only references to books and periodicals to be found in the public library were distributed at each lecture. The audiences were largely made up of recent high school graduates, with some older men and women. The attendance ran above 600 for the first fifteen lectures and between 300 and 400 for the others, averaging 550 and totaling above 12,000.

Cleveland College also offered free a general survey course of 12 lectures. These lectures were held on Sunday evenings in a downtown church auditorium and had an average attendance of 500 people. Cleveland College also offered a free course on "How to Study." This course had eight sessions with an average attendance of 700.

The Readers' Adviser Service at the Public Library was directing the reading of increasing numbers of these unemployed young people who wanted to continue systematic study.

So evident was it that these courses were meeting a real demand that we decided to ask colleges and universities and specialized schools, such as the Art School, Case School of Applied Science and the Y. M. C. A. College and the Y. W. C. A. school to give some vague estimate of the number of unemployed who cannot pay tuition that they might absorb into some of their classes without increasing too much the cost of instruction. We realize that we will be confronted with a very grave problem of selecting the students from a great mass of applicants and we are now considering the basis for selection.

Our survey revealed that the city is well provided with lecture courses, forum and group discussion meetings, both free and paid, for the general public and for members of clubs and religious and civic, fraternal and national groups. It further revealed many opportunities for recreational activities and the enjoyment of art and music. Attendance records for all of these meetings indicated that people of all ages and classes were availing themselves of these opportunities as they had never done before. The sudden and forced diversion of thought from the acquisition and spending of money to a concentration upon the complex problems of living, has evidently proven to be the sweet fruit of adversity for adult education. The problem is not how to interest people in these pursuits but rather how to provide the opportunities at costs sufficiently low.

Is, then, our only problem for next year that of finding the ways and means of continuing at low cost the work that was started last year, we asked ourselves, and were about to agree that there was nothing more that need be done, when someone voiced the question that was in the minds of many of us: "What about training for the new day that will arise out of the confusion of the present; what about the new positions involving new skills and techniques, and new goals and ideals that must come with the dawning of tomorrow?"

The problem of providing technological training is difficult. So far, we have agreed that we do not know what position and what jobs will be obsolete when, and if, employment picks up; and we do not know what the new jobs will be, not to mention the specifications for those jobs, but we are attempting to work with industries, asking them, as they develop new jobs, to make job analyses, and then to work with us in planning courses that

schools and colleges may give in co-operation with the industries that will give training and experience in the required skills and techniques.

Again, we foresee that at the start we will be confronted with the problem of selecting the people to take the training, realizing the absurdity and the unfairness of training too many for too few and too specialized jobs, and realizing too, the avidity with which young people, especially, will seize the opportunity for special job training, as quick magic.

The problem of training for the new goals and ideals is infinitely more difficult, for now no one can foresee what these will be. When the lode-star of interest veers from the complex problems of living today, will interest in mental growth cease or can it be sustained to discover new areas of interest? When the individual realizes that he can contribute no wisdom that is peculiarly his own to the vexing problems of the present, will his interest in these problems be sustained or will he again lapse into the routine of an existence without purpose and vision? Can the processes of adult education help him to understand that his life has other dimensions besides the troubled surface of the present; can it help him to examine and test the workings of his own mind and stimulate his imagination so that he may continually tap new sources of wisdom and inspiration? Can it liberate him from stereotyped patterns of thought and deliver him from false gods? Can it help him to sense joyously the responsibility of playing his small but important rôle in ushering in the new day?

These are the questions that those concerned with the education of adults in Cleveland and elsewhere must consider, for as adult educators meet the challenge of these questions the goals and ideals of the future will be set.



YOUTH LOOKS AT THE CHURCH

PAUL W. SHANKWEILER

ONE need only observe the crowds of young people standing in theatre waiting-lines on a Sunday night in most any large city in the United States and then compare this number with the small handful to be found in the evening services of the city churches to be convinced that all is not well with the church, that for some reason or other its influence with young people is on the wane, its claim to first place in their hearts and lives usurped by other institutions. On the assumption that a person's interest in an organization can be measured by the amount of time he gives to its activities, it would seem reasonable to infer on the basis of the small attendance noted above that modern youth is not taking the church very seriously. Furthermore, on the assumption that the future of an institution depends upon the present attitude of those expected some day to assume responsibility for its guidance and support, it follows that church officials of the present day cannot afford to take lightly this striking evidence of growing indifference, if not of hostility, on the part of

the present generation toward the church of their fathers. It behooves not only those whose livelihood is involved but all who believe in the church, who see in this ancient and venerable institution an indispensable moral agency for human welfare, to bestir themselves and inquire, "What is at the bottom of this attitude of indifference? To what extent may the attitude of the church itself be to blame for youth's present estrangement? What changes may ecclesiastical thinking and practice have to undergo before the church can have hopes of effecting a reconciliation with those who now seek their salvation outside its doors?"

Before beginning an investigation of ecclesiastical thinking and practice it may be well first to consider a general classification of the mass of youth lost to the church. For our purposes, they may be grouped as the *pleasure-mad*, the *ignorant*, and the *disillusioned*. Granted that these divisions are somewhat arbitrary, involving a large degree of overlapping, yet in essence we have here, first, a group who are outside the church fundamentally because of pleasure-mad-

ness, second, a group who are outside the church fundamentally because of ignorance, and third, a group who are outside the church fundamentally because of disillusionment.

The first of these divisions is based on the popular assumption of modern youth's morbid craving for thrills. Unquestionably the movie and magazine version of flaming youth has had much to do with creating this popular fallacy. To the extent that the novelist's and playwright's conception is true to facts, we would on first impulse be inclined to exonerate the church for failing to control. No one could reasonably expect a dignified service of worship to compete with a jazz band if thrills are the thing demanded. And where the church attempts to compete with commercialized amusement by substituting club-life for worship, it only succeeds in lowering itself in the estimation of those it strives to please.

It was the author's experience at one time to be associated with the young people's work of a rather prominent suburban church, in connection with which he had the opportunity of noting the reaction of a group of working-class boys to a recreational program designed to lure them into the church. The actual results as observed were quite the opposite of those anticipated. The boys gladly availed themselves of the recreational benefits, the billiard tables, the basket-ball court, the dancing parties, etc., but when it came to attending Sunday school and church services they were usually conspicuous by their absence. Ingratitude, to be sure, but back of the ingratitude was a noticeable dis-

respect for an institution which had to resort to amusement devices as bait for attendance. And, judging from current reports of similar results in various other churches using this method, the author concluded that the experience of this church in this regard was by no means uncommon.

But one wonders whether it is the conciliatory attitude of the complacent modernist as much as the harshly *critical* attitude of the stern fundamentalist which is largely responsible for the reckless pleasure-indulgence imputed to modern youth. Assuredly there is no better way of alienating the affections of young people, no better way of inciting them to open rebellion against the moral conditions of the day than by a

To the plea that the ministers are only human, our reply is, What right have they then to assume the moral and spiritual leadership of the people? If the ethical insight of the average clergyman in a time of crisis is no greater than that of the average citizen; if he falls a prey to the wiles of the war propagandist just as readily as the man on the street, then indeed he is not made of the stuff which distinguished the first Christians.

wholesale condemnation of their faults, real or fancied. By its tolerance and support of the sharp-tongued evangelist in the pulpit and of the long-faced pietist in the pew, the church has unwittingly committed itself to a policy of repression which has made goodness so *repellant* as virtually to keep thousands away who otherwise would be drawn to its services. It requires no profound knowledge of adolescent psychology to realize that youth, and adults as well, cannot be driven to an acceptance of the Christian way of living, that better by far than noisy demonstrations and puritanical frowns as a drawing card is the quiet, unassuming goodness of those who make no boast of their goodness.

Not blind repression, therefore, nor an undue evaluation of pleasure activities is the right policy for the church to pursue in dealing with the problem of youth's pleasure-madness, but rather a sympha-

thetic and intelligent guidance of a perfectly normal desire. Not competition with playground, club, and theatre, but *co-operation* with them for a more wholesome play-life, it seems to me, is the aim for the church to have. With an attitude bent on winning rather than antagonizing, on educating rather than repressing the emotions, the church of the morrow in its effort to harmonize worship and play may succeed in overcoming much of the harm wrought by present attitudes and methods; at least, it is to be hoped that it may be spared the humiliation of having to resort to side-shows and spellbinders to bolster a waning church attendance.

In turning to the consideration of the second division of our classification of youth, namely, those who are outside the church fundamentally because of *ignorance*, we find ourselves confronted with a problem for which no practical solution has as yet been found. The seriousness of the situation is seldom realized until one's attention is directed to the alarming amount of religious illiteracy in the United States. From Professor Walter S. Athearn who may be considered an authority on this subject, we learn that—"Taking the country as a whole, seven out of every ten children and youth—are not being touched in any way by the religious program of the Church." If that statement were only half true it would be sufficient grounds for apprehension for believers in democracy and religion alike. For we might well ask, "How long can a nation endure in which more than one half of its youth receive no systematic religious and moral training whatsoever?"

The question of fixing the responsibility for this condition raises another problem. As it is primarily an educational deficiency with which we are confronted, our search for an explanation naturally turns to the two institutions most concerned with education and most responsible for the condition noted above:

namely, the church and the school. The church, it appears, is *unable* and the school *unwilling* to cope with the situation. If we were convinced that the church were doing its utmost to meet the present situation, then the finger of accusation would surely seem to point to the school for standing idly by when its help is needed. But are we convinced that the church is doing its *utmost* to provide religious instruction for all? When from a comparative study of Sunday school and public school attendance we learn that the public schools of the nation reach approximately twice as many children and youth, we are inclined to wonder whether a sufficient portion of the funds contributed to the support of church work is being expended for its *educational* program; whether, indeed, imposing structures and elaborate furnishings are not receiving more of the ecclesiast's attention than the human element which these devices are intended to serve. A beautiful cathedral is a splendid tribute to the glory of God, but if we take Jesus' word for it, a service rendered even unto the *least* of his children is ever a more acceptable token of love for Him. Granted that there are some among our youth who would spurn the most tender invitation to come and learn of Him, and the best provisions made for that purpose, nevertheless an annual expenditure of a billion dollars for church work to justify itself would certainly be expected to reach more than a minority of the nation's youth. To wit, it might be well for denominational secretaries and all others concerned with the educational program of the church to take to heart anew the meaning of the words appearing over the doorway of the Congressional Library: "Ignorance is the Curse of God."

Failure to attract the pleasure-loving and failure to reach the ignorant stand as an indictment of ecclesiastical inefficiency, but of far greater consequence to the church's prestige in the eyes of the discerning is its failure to hold a *disillusioned* youth. I have reference to the

1. *Character Building in a Democracy*, p. 26.

thousands who annually drop out of Sunday school classes and church services because they cannot endure the stifling atmosphere of a morbid and antiquated interpretation of religion. There are various kinds and degrees of disillusionment which we could consider in this connection, but three general types, it seems to me, embrace them all: the *bored*, the *sophisticated*, and the *disgusted*.

The *bored* are those who lose interest in religion because it is dull, heavy, morbid; to their way of thinking it lacks pep, life, enthusiasm. People are long-faced when they go to church; preachers speak in a mournful tone of voice; the whole occasion seems more suggestive of a funeral than of a joyous fellowship. This type readily concurs in a belief current among men that religion is something that pertains to women, children, and old people.

The *sophisticated* are closely related to the *bored* in feelings but primarily for another reason. They scoff at religion not so much because it is morbid but because it is *antiquated*. They suffer from a malady which is usually contracted in higher institutions of learning and is known as a *little learning*. They have imbibed just enough biology and social science to discover the mythological background of much of what was once taught to them as gospel truth. With a painful air of superiority they look with pity or contempt upon their elders, in home and church, who would actually have had them believe at one time that Jonah remained alive for three days in the belly of the whale and that Jesus upset the law of gravitation by walking on the surface of the water. How could anyone with a grain of intelligence, they ask, continue to take such a religion seriously?

Somewhat overlapping the first two types in a similar protest against the morbidity and antiquity of religion, but going far beyond them in a sincere effort to find a more mature and rational faith to take the place of the one discarded, is a third type who are thoroughly disillusioned,

who leave the church to seek salvation outside the *appointed channel of grace* because the one institution which above all other institutions they counted upon to speak the truth and champion the right failed them in their hour of need. *Disgusted intellectuals*, or *tired radicals*, are appellations which fittingly describe this type. They comprise in the main the more conscientious young men and women who upon surviving the shock of the loss of their childhood faith turn hopefully to the church, as a repository and embodiment of Christ's teachings, for the guidance and support they need and rightfully expect in striving to make real the kingdom of Heaven on earth. Some are inclined to give their full time to the work of the church, others to serve its interests in such leisure time as they can command. One and all, they pledge their thoughts, feelings, and energies to the work of the institution which most ably represents the work of the Kingdom—so they believe in their youthful idealism. And then follows a period of heart-rending disillusionment, for both the full-time and the part-time worker, but decidedly more so for the former, who now has the opportunity of witnessing church operations from the inside. Church organizations, like all other man-made organizations, are found to be as human as the people who comprise them. Ministers of the Gospel, on occasion, are found to be just as petty, mean, and avaricious as the men in the pew whom they deign to lead in the paths of righteousness. Denominational secretaries and pastoral committees are discovered to be just a bit more concerned about promoting their own sect than the Kingdom itself. And the mass of laity, bearing the label of Christians, are far too prone to heed the voice of the world in preference to the voice of the Master when a personal sacrifice of profits and comforts is the price to be paid for making the world Christian. In short, to the astonishment of the youthful idealist on the inside, it soon becomes apparent that the one thing

which the majority of self-styled Christians, laity and clergy alike, do *not* want is a *literal* application of the Gospel. And to his further surprise, he learns that there are institutions apart from the church which make no formal pretense of following Christ and yet actually come nearer embodying His spirit in their principles and practices than the age-old institution which bears His name. He discovers, for instance, that pagan governments have gone further than Christian churches in fusing their differences. At least, they maintain a semblance of unity which is more than the church as a whole can claim. He furthermore discovers that international labor and youth movements are making greater progress at present in surmounting national barriers than the accredited heirs to Jesus' plan of world-wide brotherhood. What wonder then that the church should lose its hold on the intelligent as well as the unintelligent of its young people; what shame that its stupidity and cowardice should compel the more fearless and uncompromising of them to maintain their idealism *outside* the church, to serve their Master through channels more worthy of His name.



Thus far, in observing the various types of youth outside the church, we have been gathering some general impressions of church mismanagement, of defects in organization and administration which may be largely responsible for youth's present attitude toward the church. It is now proposed that we probe a little deeper into the shortcomings of church administration to learn more definitely, if we can, where the trouble lies and just what steps will have to be taken to remedy a rather deplorable situation.

One obvious shortcoming which we have already touched upon is that of *morbidity*. At the risk of repetition, I wish to stress what appears to me to be an urgent need in the average Protestant²

congregation of a new attitude toward religion in general. The reader was probably no more impressed by the flippant attitude of the bored youth than the writer was, but it would be a superficial attitude indeed which did not see back of that attitude a real cause, one rooted in the common misinterpretation of religion as something inherently solemn and sad. The story is told of a popular preacher, pastor of a church of over two thousand membership, who invariably bursts into tears before concluding his sermon. An exceptional case, true, but it illustrates nevertheless a popular tendency to construe religion as something preëminently sorrowful. How can we expect a fun-loving, joy-seeking, healthy-minded youth to be attracted to such a mournful outlook? I grant that religion, like life itself, has its solemn aspect (when engaged in the contemplation of human sin and suffering), but if I interpret the world's greatest religious authority aright, there is a *cheerful*, life-quickening aspect to religion as well—one which in my opinion receives far too little attention in the average sermon preached. Did not the Master by His frequent emphasis on joy, by His hospitality of Mary and Martha, and by other evidences of participation in the simple pleasures of good fellowship, give his endorsement to a view of religion which emphasizes the joys along with the sorrows of life? Do we not find the joyous spirit of the Master reflected in the teachings of the apostle Paul when he counsels his followers to be of good cheer? One wonders what might be the effect upon church attendance, as far as youth's presence is concerned, of a more frequent emphasis in sermons on the *joys* of the Master, on the *human* aspect of his life, in place of the recurrent emphasis on a sorrowing Deity. If I may venture a guess at this point, I should be inclined to predict that a change in our religious thinking, somewhat along the lines suggested above, would result in a rediscovery of the *real* Jesus and a consequent attraction to the church of thou-

2. The Protestant branch of the Church is here specified simply because the author is better acquainted with its organization and conduct.

sands of youth eager to assume any hardship in the service of a *red-blooded* man.

A second defect of administration, one which is not as outstanding perhaps as the one just considered but still too important to overlook, is the almost universal failure among Protestant churches to provide esthetic satisfaction in worship. The sin against youth in this instance is obviously one of omission. Their presence in Sunday night waiting-lines in front of downtown theatres may be construed as an expression of a craving for excitement, but underlying this, or at least partly conditioning it, is a hunger for beauty which church services rarely satisfy. It is perhaps very often a poor imitation of the real thing which commercial art provides for the esthetic enjoyment of theatre attendants, but it usually is several jumps ahead of the inartistic surroundings and services of the average Protestant church. Short-sighted preachers may denounce show-houses and dance halls as works of the devil all they like but until they can provide something of esthetic appeal, a working-class youth surrounded all day by unsightly factory and mill fixtures is going to continue to patronize in leisure hours the only indoor places of beauty now available to him. And fundamentally for the same reason, though in an entirely different setting, the better educated of our youth are manifesting an increasing disposition to attend the ritualistic services in spite of antiquated thought-forms.

When a certain well-known sociologist in one of America's leading universities once made the charge before his class in contemporary social problems that 90 per cent of the pulpit utterances in this country were intellectually dishonest, a look of incredulity swept over the faces of those assembled, and mutterings of "Surely that cannot be true" and "That must be exaggerated" were to be heard on all sides. Somewhat accustomed to hearing strong statements from this professor, many in that group dismissed the thought as decidedly overdrawn, and so it seemed

to those unacquainted with the facts. But subsequent events in the religious affairs of the nation have largely substantiated that charge and compelled the disbelieving to acknowledge that the author of that charge was more nearly right than wrong, that his startling accusation did not miss the truth of the situation by much: that two states in a freedom-loving nation, in a nation pledged to religious liberty, could legislate out of the public schools of their territory all text books containing any reference to evolution, that the vast majority of church-goers throughout the land could applaud William Jennings Bryan for his dramatic defense of an infallible book against the encroachments of scientific inquiry, and that the truth loving teachers of science in church colleges could be dismissed for adhering to the teaching of the Master to know the truth and be free, seems evidence quite sufficient—without further investigation—to warrant us in believing that the professor knew whereof he spoke.

What we have here is an indictment of church inefficiency far more serious than either of the two defects noted thus far. Morbidity and esthetic deficiency are deplorable, but intellectual dishonesty infinitely more so, in my estimation. As in the case of the bored youth, we were undoubtedly not at all impressed with the know-it-all attitude of the sophisticated youth, but before hastening to blame the high school and college for superficial learning, we would do well indeed to go back to the Sunday school administrators and inquire what right, human or divine, they have to fill the mind of the child with theological falsehoods which will have to be unlearned later on at the cost of time and faith. If ignorance of the law is no excuse for violating the law, so *ignorance of the facts of religion* is no excuse for disseminating a lot of superstitions in the name of Him who died for the Truth. Blasphemy—what better example could we have of taking the Lord's name in vain?

We cannot help but wonder what Jesus' reaction would be to some of the theological verbiage that is foisted on an unthinking public in the weekly meetings held in his name. We would like to picture him sitting in on one of these meetings listening to some of the weird metaphysical concoctions of the speaker and of the authorities from whom he quotes, such as the theory of a vicarious atonement calculated to appease the wrath of a vengeful deity, or a belief in some kind of peculiar transubstantiation process by which the bread and wine of the sacrament are miraculously transformed into the flesh and blood of a dying saviour, or again a quaint creedal notion of our Lord descending into Hades in some mysterious fashion, and so on: all very interesting but non-essential, so far as the doing of justice and the loving of mercy are concerned, all quite alien to the thinking of Him who made *ethical conduct* rather than *theological belief* the basis of entrance into the Kingdom. Can we not imagine him rising somewhat impatiently to his feet to administer a rebuke to the leader of that meeting for his blind stupidity in giving the people mere theology in place of vital religion, addressing him in words perhaps something like the following: "Woe unto you ye blind guide (of the blind)—The people come unto you seeking the *bread of life* and you give them a *stone*."

If it is not carrying the figure too far, we would like further to get the reactions of the Master to the proceedings of a church licensing committee in the act of examining the orthodoxy of a candidate who feels that he cannot conscientiously subscribe to a literal interpretation of doctrines of faith written in a pre-scientific age. And when certain of the more conservative members of the committee set their jaws in hardened opposition against the acceptance of a candidate contaminated by the *higher criticism*, totally ignoring the *moral* qualifications of the young man and his *eagerness* to serve the cause of Christ, we can once more imag-

ine the founder of the church rising impatiently to his feet and calling a halt to this mockery of religion, exclaiming in a tone of voice which could leave no doubt as to the meaning of his words: "Woe to you, you impious scribes and Pharisees; you shut the Realm of heaven in men's faces; you neither enter yourselves, *nor will you let those enter who are on the point of entering*." It might prove an interesting experiment in character analysis to try some time to gain the confidence of some of the die-hards in religion and see just how many believe deep down the very doctrines they so vigorously defend. Rationalization would probably make it impossible for many of them to be honest with themselves if they tried. But this is a problem we had better leave to the psychologist.

Inextricably bound up with intellectual dishonesty is the whole problem of *denominationalism*, for without dishonest or at least muddled thinking there could be no multiplicity of sects; and, to carry the point one step further, without a multiplicity of sects there could not be a multiplicity of *secretarial* positions. Zealous denominationalists who are ever fond of pointing the finger of scorn at the Catholic church for its exploitation of the ignorant masses would do well to recall the words of the Master: "And why beholdest thou the mote that is in thy brother's eye but considerest not the *beam* that is in thine own eye?" For one might justly inquire, "How many denominational secretaries would feel sure of their positions if the constituencies which they serve were in full possession of the facts? How many church members would continue to support the present expensive denominational machinery if they once discovered the futility and the absurdity of the divisions which now keep them apart?"

When a popular novelist two years ago attempted to popularize the findings of investigators regarding the cost to the public of sectarian differences, making the startling statement in one part of his

book that out of every dollar contributed for the spread of the Gospel, the biggest part went to the promotion of denominational propaganda, very few of the large body of conservative church-goers were inclined to take such sensational charges seriously; but, when quite recently, leaders of thought like Doctor Harper, former president of Elon College and ex-President Poteat of Wake Forest College came forth with statements equally as startling, to the effect that the two biggest obstacles to church unity today are property considerations and office holding, a considerably larger number of the church's contributors began to reflect upon the extravagances of denominational upkeep, wondering whether there is any point after all in maintaining these costly barriers, and wondering whether the same service could not be rendered at *less expense* and with *greater efficiency*.

But our chief concern in all this is not the pocketbook of the subscriber but the thinking of the young people who are growing up under this present stupid system of church organization. What are the *thoughts* running through their minds as they witness the wasteful operations of denominationalists? Take for instance the typical small town,—not necessarily of the Main Street variety—where five days of the week, and possibly six, the children and youth of school age attend a community school as fellow-students engaged in a common enterprise of training for citizenship, developing through this experience a *consciousness of kind*, an ability and willingness to work and play together. When Sunday comes the learning process of these young folks is rent asunder by separate church organizations, each claiming for itself superior advantages over its neighbor, each resorting to petty competitive devices to attract patronage, and, by so doing, deliberately fostering undemocratic sentiments at complete variance with the public school's attempt to create the sense of social solidarity and social co-operation without which community life is impossible and

religious brotherhood inconceivable. What, we are impelled to repeat, must youth think of such a system? Is it any wonder that parents have difficulty in persuading their grown-up boy to continue attending Sunday school and church, once he has sensed the inanity of the system, whether he understands the whys and wherefores of it or not? Is there not something of retribution in all this indifference of youth toward organized religion,—perhaps an unconscious rebellion, as it were, against the sins of the fathers?

I have reserved for the last a defect in ecclesiastical thinking and practice which, in my opinion, has done more to injure the standing of the church in the eyes of youth, in foreign lands as well as in America, than all the other defects of administration put together. I have reference to the moral cowardice of many of the church leaders, both in time of peace and in time of war.

Many an intelligent youth who sees in the *social ethics* of Jesus and the ancient Hebrew prophets a remedy for the social ills of our day is appalled and repelled by the timid, play-safe attitude of those who claim to be the modern descendants of those fiery leaders of old. He scans the list of sermon topics in the Saturday press announcements of the churches, hoping to find at least a few topics dealing with a Christian interpretation of the social order, but invariably finds only the usual assortment of poetical themes,—comforting, conservative, and harmless. To be sure, the social service commissions in the home offices occasionally give utterance to the social implications of the Gospel, but what significance, he asks, are these recommendations from special commissions if the *local* spokesman is afraid to expound on them for fear of losing his job.

A superb illustration of this cowardly attitude (on the part of the preacher who fears to get on forbidden ground) can be found in a certain large industrial city in the heart of the New South where

serious industrial maladjustments, calling for church action, receive little or no attention in the majority of sermons emanating from the pulpits of that city. While victims of an unjust economic order are being trampled under foot in the mad rush for wealth, the preachers in this community speak about *individual* ethics and shadowy rewards for the righteous in another world. What Reinhold Niebuhr³ in his recent book on the church's ethical impotency says about the Protestant clergy in general, in speaking of their ignorance of the social ethics of Jesus, certainly applies to this group. As champions of the downtrodden and oppressed, these moral guardians of the city, instead of devoting their time to an investigation of the causes of social misery in a determined effort to find out what persons and conditions are responsible for the city's unsightly slums, for unsanitary housing quarters unfit for human habitation, for the long hours in industry required of working mothers, for the underpayment of shop-girls forced to prostitute their affections to supplement their wages, for the city's other social vices equally repellant, fritter away a Monday morning at the meeting of the Federated Clergy earnestly discussing the Bible story of Jonah and the Whale and waxing righteously indignant, according to press reports, when one learned brother essays to interpret the story symbolically. Would it take much stretch of the imagination this time to picture the Galilean taking this group of theologians to task for straining at a gnat and swallowing a camel—"In tithing mint, anise and cummin, and leaving undone the weightier matters of the law, justice and mercy and faith?"

In all fairness to the brethren, however, it must be stated that the churches which they represent are nearly all engaged, to a certain extent, in social work, and occasionally give evidence of a social consciousness when, for instance, a city-

wide revival and a blue-law campaign stimulate their interest in community welfare. Rarely ever, however, in the big revival, when the red flag of warning is waved in the face of a recalcitrant youth and the simple expedient of conversion is urged upon him, is anything said about the environmental factors conditioning the *soul's salvation*: opportunities for wholesome recreation, vocational guidance, parental instruction, and many other social factors which enter into character-making. Practically nothing is ever said about the sins of exploitation and race-pride, but much is said about the sin of impurity. Heaven on *earth* is mentioned in the recital of the Lord's prayer but seldom used as a *text* for the evangelist's sermon. And in opposing the opening of theatres on Sundays on the grounds that it involves among other things unnecessary Sunday employment, the blue law proponents apparently see no inconsistency between their profession and their faith when the Sunday afternoon driving of church-goers renders necessary the employment of the gas and oil man who ministers to their needs. And what happens to those in the city who have no means of enjoying country breezes on hot Sunday afternoons is no concern of theirs. Pharisaically-like, they succeed in fulfilling the letter of the law and therewith their conscience is satisfied.

It need hardly be added that churches lacking the social vision or having the distorted social vision of these churches can scarcely hope to win the respect of youthful idealists who think of Christ's church as something alive, something which really functions in promoting individual and social well-being. "Alas," our disillusioned young intellectual exclaims, "what a difference between the 'ideal' and the 'real'"; And yet some of our zealous brothers in the cloth are at a loss to know why so few of the more intellectual of our college graduates today are interested in going into the ministry.

But it takes a war—especially a world war—to reveal the stuff most of our pro-

3. Reinhold Niebuhr, *Does Civilization Need Religion?*

fessional Christians are made of when it comes to a show-down on Christian practice. It would be decidedly embarrassing to churchmen to take a roll of those who raised their voices against America's entrance into the war. The few "yeas" would be lost, we fear, among the many "nays" reporting. It is true that a complex and impersonal civilization makes ethical judgment in the case of inter-group relationships exceedingly difficult, and it is also true that the world war was in a sense an unprecedented social phenomenon, the very enormity of which made clear, unbiased thinking impossible for the man of average intelligence. Granting all this, we nevertheless insist that the ministry as a whole should have kept their heads when all around them were losing theirs. And to the plea that the ministers are only human, our reply is, What right have they then to assume the moral and spiritual leadership of the people? If the ethical insight of the average clergyman in a time of crisis is no greater than that of the average citizen, if he falls a prey to the wiles of the war propagandist just as readily as the man on the street, then indeed he is not made of the stuff which distinguished the first Christians. True to the conviction that the way of the sword was not the way of Jesus, thousands of these early martyrs submitted to the pain of imprisonment and even of death rather than betray their Lord and Master. We heard much of boys in khaki paying the supreme price for *national* idealism, but how many ministers in the war period went on record as willing to pay the supreme price, if need be, for *Christian* idealism? Concretely, how many of our avowed Christian leaders dared openly to commend the Christian heroism of Eugene Debs in resisting almost single-handed a mad war venture, let alone their willingness to *pay the price* he was compelled to pay for the noble stand?

The war is over, the church at large has repented of its error in deserting the emblem of the cross for the emblem of

the flag, but the memory of that moral failure lingers on in the mind of many a war-disillusioned youth and after what he has been through it will be many a day before he can be persuaded to listen again to the smooth platitudes of "loving one's enemies" and "returning good for evil." Like the native of Missouri, he will have to be shown before he takes any further stock in the church's talk about brotherhood. The smoke of battle is still too close for him to forget the anti-brotherhood practice of ministers at home and abroad in praying to the God and Father of all men to confer victory on some of his children at the expense of others. Particularly, in the mind of the front-line survivor, there remains the poignant memory of a trench demonstration of fraternity between Protestant, Catholic, and Jew which was effected not through but *in spite* of the efforts of the church in the past to keep them apart. Verily, it will take a long time for a Christian institution to live down the disgrace of having had to take lessons from a pagan institution in the art of promoting common fellowship, even though it was a limited one. And it will very likely take an even longer time for the church to make good the loss in moral leadership which its recent betrayal of the cause of peace and good will has cost her.



To review briefly our progress up to the present point: we began our discussion by observing youth's present indifference to religion as it is now organized, then we noticed the various types of those outside the fold, attempted an explanation for their being outside the fold, and now, as a final consideration, we seek to learn what steps in church reconstruction must be taken to bring them back into the fold. It must have been apparent to the reader right along that the writer was leading up to some radical revisions to be submitted before bringing the discussion to a close. Fundamentally, as a whole they are three: reorganization of the church as a whole, reorganization of its educational program, and

pioneer movements in reorganization which herald the dawn of a new day for religion.

I. Organically, the church must become One if it is to succeed in recapturing the interest and *respect* of youth. Consolidation in progress at the present time augurs well for the future realization of this aim. Such mergers as the Canadian consolidation of Congregational, Presbyterian, and Methodist churches, the amalgamation within the Lutheran church of dissenting bodies, the union of Christian and Congregational churches, the proposed union of Methodist and Presbyterian, Reformed and Presbyterian, etc., are steps in the right direction, but only steps. For nothing short of a *united Christendom* can suffice for Christians; and, true to the best in Christianity, nothing short of a universal religion will suffice, for such was the dream of the Founder of Christianity. A religion of humanity, embracing and transcending all religions, universally proclaiming and *practicing* the Fatherhood of God and the Brotherhood of Man, must be, then, in a word, the ultimate objective of all who hunger and thirst after righteousness.

II. Pause for a moment to consider if you will what effect a reorganization of the church on the principle of mankind's oneness would have upon its educational program, specifically upon the educational policies of the Protestant churches.

(1) In place of the stereotyped and antiquated instruction which now characterizes the typical Protestant Sunday school, conceive if you can a *scientifically* conducted church school with a thoroughly trained staff, possessing credentials *no less* than those required of public school teachers, with a curricula which supplements a study of the Bible with a study of comparative religions, current social problems, some of the more important psychological and biological factors motivating and conditioning human conduct, above all, having for its aim the happy adjustment of the child to condi-

tions *here and now* rather than to a world to come. Children brought up under a system of religious education which is freed of theological encumbrances, which honestly labels a myth a myth and tells of the common striving for better life among *all* peoples,—with their various interpretations of the better life, should, with few exceptions, be lovers of truth, broader in their conception of righteousness, devoted to a world-wide cause rather than to a local institution.

(2) Passing from Sunday schools to denominational colleges and seminaries, we may anticipate some more sweeping changes. In the first place, the religious institutions of higher learning will, if they continue at all, co-operate and not compete with public institutions of higher learning. What is happening to church schools abroad in the present transfer of authority from private to public control, I predict will take place before very long in the United States. A good illustration of this trend on a small scale is to be found in the abandonment of American Missionary Association schools in the frontier sections of America as rapidly as city, county, and state institutions are able to take over their work. But before this change can be effected in all instances, some internal improvements will very likely be made. Courses will be modernized, freedom of thought and speech guaranteed to its teachers of science, and as regards religious instruction, a technique will be employed which will compel attentiveness not by compulsory methods but by the inherent attractiveness of the message itself. For an example of what can be done to make religion attractive to young people, observe the crowds of youth who jam the entrances leading into Doctor Fosdick's lecture room in Union Theological Seminary, and also the numbers turned away for want of standing room from his Sunday morning services. Here is a man who understands young people and what it is that they are seeking—and yet, in the name of Christ, the Methodist preachers of

Philadelphia ban his contributions to the *Epworth Herald* to "protect the youth of our church from the loss of their precious faith in Christ." One wonders in this case whom the Methodist young people need protection from most? If those in charge of the religious education program of the church had as much intelligence as they have *zeal*, they would not commit the unpardonable blunder of mutilating and making unpalatable a Gospel which the heart of youth beneath a sophisticated exterior is longing to hear and embrace.

And under the *new dispensation*, those of our college graduates who feel the urge to study for some form of the Christian ministry will find in the professional school a course of instruction adapted to their needs as citizens primarily of *this* world. Instead of wasting precious time studying ancient languages and pouring over ancient manuscripts to learn what some person of the dim past, with probably less knowledge than a modern high school student, thought about the universe and its problems, he will give only a minor part of his time to such considerations, fascinating as they may be to some, and busy himself with the main job of learning how to apply the Christian principles to individual and social problems which demand solution in the here and now. Psychology, sociology, and Christian ethics, rather than languages, exegesis, and metaphysics, will furnish the main outlines of his course of study. Trained in this manner, the theological student of the morrow will be spared the necessity in later years of returning to secular institutions to complete his education. And of greater value to him than this saving in time and money will be the economy of emotional energy now wasted by the disillusioning process. For him, none of the heartache and bitterness which is now the lot of hundreds of seminary graduates who see too late through the misrepresentations of the church's recruiting agents whom they had

believed of all men to be honest (for these disillusioned mortals, Diogenes' search for an honest man still continues). Positively stated, it means that the future product of the church's training schools will be more likely to meet with honesty and sympathy in his dealings with church officials than does the present neophyte. When applying for entrance into the Order of Clerics, he will face examiners whose questions will center around moral and intellectual fitness rather than theological belief. In candidating for a pulpit, he will be asked, first of all, "Are you a Christian?" then, perhaps quite incidentally, "Of what church were you formerly a member?" In the annual conference where the next year's appointments are made, if such a system would continue under the new arrangement, his promotion would be automatically a question of services rendered rather than of political pull. And—this is too important to omit—the church to which he is called will co-operate with him in conducting its business on the same principles of promptness, accuracy, and reliability which hold in any efficient commercial enterprise. Such methods if none other will cause the man of the world and the man outside to respect the church.

All this sounds intensely Utopian. The indulgent reader patiently awaits some tangible evidence of the possibility of making such dreams for the church come true. That is exactly what we shall now consider in concluding our discussion. That these proposals are not utterly removed from the possibility of present or near-future attainment is evident from a study of some of the pioneer movements in church reconstruction now under way.

The nation's leading schools of theology and religious education, such as the Divinity School of the University of Chicago, the Divinity School of Yale University, Union Theological Seminary of New York, and others, are attacking the problem of modernizing the American Sunday school,—revising its curricula in

keeping with the latest findings in educational psychology, preparing its teachers through well equipped night training schools, and effecting its co-operation with the public schools on a joint program of week-day instruction. Such ideas are not merely on paper but are already in practice in model church schools located near or existing as part of the professional school. And equally important, in my estimation, is the present endeavor of these schools to raise the educational standards of the ministry, so that they shall be on a par with the exacting requirements of law, medicine, and other leading professions. All of the best theological schools now require three years of graduate study and recently an attempt was made in one of these institutions to annex a fourth year. A glance through their catalogues reveals a considerable change over former years in kind and content of courses offered, the trend unmistakably being toward a greater emphasis on psychological and sociological factors in place of the old theological speculation. Suffice it to say that our prayers go with them in this noble work of making the ministry self-respecting.

Men like Preston Bradley of the People's Church of America, and John Haynes Holmes of the Community Church of New York are challenging lovers of freedom and truth, regardless of race, creed, and color, to join with them in bringing to pass a higher conception of religion. *Trail-blazers of a humanitarian religion* would be a fitting designation for these fearless exponents of the new order. That the movement which they represent is gradually gaining ground, as community churches begin to appear in all the leading cities of America, is one of the most encouraging signs of a new awakening. A popular, non-sectarian institution like the Sunday Evening (religious) Club of Chicago also demonstrates the possibility of overcoming the barriers which now obstruct and confuse.

Working within the organization for a more liberal interpretation and wider application of the Gospel, preserving the old forms but giving them new meanings, are men of the Harry Emerson Fosdick type. Their work of reconciling the old with the new places them in the category of liaison officers. That such men are needed to tide the church over the present crisis cannot be questioned. But whether they are true to the highest vision of religion is another question. With all due respect for the greatness of these leaders, we are still inclined to wonder whether in their case it is not true that the good is ever enemy of the best.

The upshot of all this is that, in these trail-blazers and interpreters of the new awakening, we find an indication of a change of heart on the part of an institution which is just beginning to realize the error of its ways. And yet we cannot afford to take too seriously the signs here noted because one would have to be blind not to see that the church at large is still unrepentant, still too engrossed in playing politics, and puzzling over biblical anachronisms to warrant our getting unduly optimistic. That the time is *ripe* for a change of heart no one with any intelligence will deny. Startling admissions from men high up in the organization confirm our fears and make us all the more impatient for action. The words of two men who are students of the problem and experts in their field speak for themselves. Says Reinhold Niebuhr, a member of the faculty of Union Theological Seminary, in a recent publication:

Religion is dying in modern civilization not only because it has not yet been able to restate its affirmations so that they will be consistent with scientific fact, but also because it has not been able to make its ethical and social resources available for the solution of the moral problems of modern civilization.

The devastating results of these years of cravings of licentious appetite.

And from Dr. Frank Hickman of the School of Religion of Duke University in remarks made before the Kiwanis Club of Durham, N. C., we get an equally dark outlook: "The crisis lies in the fact that

America today is spiritually dying. There is still a live spark in the country's spiritual life, yet it is dying."

After two such statements it seems superfluous to add that the pioneers of reconstruction have not started their work a bit too soon. If they can succeed within a reasonable time in lining up the majority of the church's leaders on the side of progressive thought, they may still save the day for the church. But if they cannot—if blind orthodoxy continues its dismal blundering—then indeed the outlook for organized religion, as these authorities warn us, is dark!

It is well that we face the facts. Though the truth hurts, it is manlier by far to be uncomfortable in the possession of the truth than to be comfortable in the possession of illusions. And on further reflection we will discover that the pain of facing the facts is not without its compensations; for one, we gain through this experience a sense of mystic fellowship with all the brave spirits everywhere who dared to know the truth; and when we come across the admonition of the saints of old to do the right though the heavens fall, we will be in a better position to know whereof they spoke.

Assuredly, for many of us to whom the church is still dear despite its many faults, the thought of its total collapse must indeed be equivalent to the falling of the heavens. Brought up as most of us have been to regard this time-honored institution as the embodiment of all that is finest and noblest in life, its passing cannot fail to stir our emotions, no matter what our rational judgment in the matter may be. Some consolation, some faint ray of hope, may be had, however, from the recollection that in times past which seemed just

as perilous to the inhabitants living then, the church managed to survive. And while scholars characterize the present crisis as the greatest in all history, yet with the momentum of the centuries behind it it is not at all inconceivable that the church may manage to weather this storm as well. But, to be perfectly honest, we must confess at this point to an indulgent and wishful thinking. We know very well that the chances are, stating it mildly, two to one against the church's survival, and yet our hearts in conflict with our heads insist on hoping for the best when facts give few grounds for the entertaining of such a hope.

There are three things, however, about which we can feel reasonably sure, quite apart from any wishful thinking. The first is, that if the church is to continue it must, as an indispensable prerequisite to continuing, repent of its stupidity and cowardice and *be born again*. The second is that there is no other social institution on earth at the present time which has the same potentiality for making mankind one, none other, League, World Court, and Labor Federations included, which has the same latent capacity for moral leadership as this heir to the inexhaustible riches of Christ. And the third is that, if in the world's greatest age of materialism, the church should by some miracle decide to use its inherent power fearlessly to champion the rights of *man* as against the rights of *property*, it would have by that act of heroism largely atoned for its sins of the past and have earned anew the right to challenge youth in the name of the great humanitarian to take up His banner and go forth in a modern crusade against the foes of civilization.





PEACE

HENRY M. EDMONDS

BARRETT Wendell, in his *Cotton Mather* quotes the following from Robert Calif:

When (Mr. Burroughs) was upon the ladder, he made a speech for the clearing of his innocency, with such solemn and serious expressions, as were to the admiration of all present: his prayer (which he concluded by repeating the Lord's prayer) was so well worded, and uttered with such composedness, and such (at least seeming) fervency of spirit, as was very affecting, and drew tears from many, so that it seemed to some that the spectators would hinder the execution. The accusers said that the black man stood and dictated to him. As soon as he was turned off, Mr. Cotton Mather, being mounted upon a horse, addressed himself to the people partly to declare that—(Burroughs) was no ordained Minister, and partly to possess the people of his guilt, saying that the devil has often been transformed into an angel of light; and this somewhat appeased the people, and the execution went on.

That was about two hundred years ago.

A little less than a hundred years ago, Andrew Jackson got up early and rode to meet Dickinson for their famous duel. Dickinson was earlier yet and he had already left the tavern where Jackson and his friends stopped to refresh themselves. The tavern-keeper said to Jackson:

Dickinson is loud in his boasts that he is going to kill you. He says he is going to shoot at that coat button of yours, that is just over your heart. I advise you to button it up and confuse his aim.

One tradition has it that Jackson said, "I will," and did; another that he said, "No, no; no monkey business. We'll

play it straight."

In the duel Jackson withheld his fire. Dickinson shot. Jackson swayed slightly, then steadied himself, aimed quietly and fired, killing Dickinson. Jackson was asked if he was wounded.

"Oh, a scratch," he said.

But when his friends were helping him on his horse his boot was discovered full of blood.

Later, in his bed at home, Jackson said:

"If he had shot me through the brain, I still would have killed him."

"General Jackson," we ask, "do you think duelling will ever pass?"

"Never!," he would have replied with all the vehemence of his strong, passionate, unfearing soul.

These things were not very long ago and yet they seem in another world from ours. Similar examples might be adduced from polygamy, from slavery, or from a half dozen other practices long of commonplace acceptance, now a part of the dust of history's burying ground. We have left them. We do progress. Such is the order of human life and who is there that has authority to name war as the single exception? We learn in every other way; we advance in all other respects; but one folly we are going to retain, and that, the most monstrous of all!

I was riding a bicycle in Brittany some years ago and came one night to a little old hotel in a certain little old town. It lacked somewhat of dinner time, so I asked what there was to see. I was directed to the chateau on the hill. I found it surrounded by the remains of a moat, half filled now and long since dry. Inside that was the heavy wall, inclosing some two or three acres. The rooks were making a great to-do in the dense coverage of the trees. I kept on walking around the wall till I came to the great gate and made bold to pull a rope, which evidently, either then or once, led to a bell. I heard the bell far within. After a few moments there was a sliding of bolts and a small movement of the gate. An old crone's face appeared in the aperture asking what I wanted. I told her I should like to see the chateau, and, though it was now almost dark, she became interested at once. Well, she led me about here and yonder telling her story as she went. The chateau had been built by so and so in such and such a year; various additions had come in such and such other years. Various heroes had lived there and performed various exploits of cunning, courage, and cruelty. At the last she showed me the dungeon and dropped a burning newspaper down into it, that I might see with my own eyes the human bones on the floor, which, of course, for all I knew, might have been any sort of bones.

That night I lay, imagining that I had met there the master of that chateau, some eight hundred years before. He came clanking out in the pride of his armor, his thick walls, his stout little army of defense, perhaps even his secretary, his chaplain, his musicians, his jugglers, certainly his dogs.

"Had it ever occurred to you," I said, "that it would be better to tear down

these walls, make peace with your neighbors and do all these things co-operatively?"

His laughter roused the echoes among the smoked beams of the great hall where we stood.

"Foolish! Utterly absurd! You know nothing of history, nothing of human nature. Very pretty, but a dream. You must be some Sunday School teacher or preacher. My dear man, we must keep our feet on the ground."

Yet I had it on him, as his shade had to acknowledge. I did know something of history after all, something of human nature.

A little later, on that same trip, I walked the old rampart of St. Malo, wide enough across

the top for two or three automobiles, and met in my imagination the mayor of that ancient city—if he was called the mayor, before it was ancient.

"So, you have everything here in your city," I said, "and an impregnable wall about it?"

"Ah, yes; we are a little civilization within ourselves and are ready to fight all comers."

"Had it ever occurred to you," I said, "that cities would ultimately tear down their walls and live freely and happily together?"

"No," he thundered, "not as long as blood is blood and men are men. And further—no more such revolutionary suggestions in my city!"

William the Conqueror, fighting for the integrity of Normandy against the sister states of France, would have made the same answer. "No, these states will continue in arms against each other. Human nature remains about the same."

And yet, of course, those states have long since surrendered their differences and become parts of one France. The old lines of demarcation are there yet and

... even in the lowest forms the survival of the fittest means the survival of those who fit best rather than of those who fight best.

the interesting, even vital, contrasts of tradition and culture, but one flag waves over them all and one Marseillaise is their common wall of fire.

The same history has run its course with every nation in Europe. The castles have made united cause and built the city; the cities have torn down their walls and built the state; the states have disbanded their armies and built the nation. Will history stop there or will the nations furl their competitive banners and build the continent and the world? I can see but one possible answer to that question.

But is it not true that human nature remains the same? Yes, I think it is. But the unvarying and dominant thing in human nature is the passion for progress. As long as human nature remains the same we are going to have progress and progress has been steadily away from war.

We have advanced thus not only in general ways but in the more particular respect of outgrowing the fever of war.

I believe, however, that there are still more fundamental considerations bearing against the permanence of the war system.

"As long as human nature remains what it is we shall have war." We have tried to show that just the reverse of that is true, inasmuch as human nature has not remained static except in its passion to change things. If human nature remains what it is we shall ultimately have peace.

Now let us inquire if human nature even now in its deepest aspects is warlike.

A lady told me recently that three young men sitting before her fire had agreed that they had never known life until at the front in France, had not experienced it since and could not again, unless war came back to release their souls. Only war called to their deepest natures—that was their conviction.

They have a right to that conviction and a right to invoke war or to mourn its passing if under no other circum-

stances men really live. Even the hell of torn bodies, oozing brains, and shattered civilization is not too much to pay for life. But those young men misread their experience in France or read it narrowly and shallowly. What they felt there was a cold madness of ultimate expenditure of self, which before they had only dreamed about or seen foreshadowed in the mimic passion of some college contest. But let us look beneath that magnificent plunge of the soul. What was its springboard and what the bath of bliss that rewarded it?

Was it disembowelling other men, shooting their faces off, smashing their skulls in? I do not think so. The young men would say, if they looked closely, that those were only painful incidents.

Was it the great game, with its massive movements, its vast strategies, its awful stakes? Yes, partly, but only partly. They were not conscious of much of that. Their war was a pretty small affair, limited to a few immediate contacts and duties. There were occasions when they carried their destinies in their own hands, but not many and these did not constitute in any considerable degree the terror and the beauty of the experience.

A greater contribution was made by freedom from responsibility. There was no poor care or lame caution in coming to one's own decisions or directing one's own movements. The machine handled all of that. It made the decisions, it directed the movements, it took care of the issue. The individual was a fleck of foam on the crest of a spring torrent. Away with the plodding processes of investigation, deliberation, comparison, judgment. Adjustment to one's world of thought and action and fellowmen was bashed to one side by the rough hand and raw voice of arbitrary authority. All the little struggling tendrils of evolving spiritual life were smashed by the machine and made ridiculous to the soul that had been an aspirant after God. Self-determination, especially to

the young and unpracticed, is pain. War stops the pain. Going upstream makes the muscles ache. War goes downstream.

The discovery that they were not afraid must have been, also, to those young men a part of the supreme revelation that war brought them. Having given themselves away in one great surrender, they found it unnecessary to require themselves again and were thenceforth freed from the ignoble, ancient and, as they had thought, permanent thralldom of fear. I do not wonder that looking back they saw themselves under the guise of life that was more than life.

Probably more influential than any of the foregoing, however, possibly more than all of them, certainly conditioning most of them, was the co-operative quality of the adventure. Team-work is one of the deepest and oldest thirsts of the soul and our three young friends found themselves over there, caught up in such a width and wealth of it that they can never escape from the spell. All classes, all kinds, all degrees, all colors, whole peoples and races were welded into one. A common threat and a common purpose, as by a flash in a midnight sky, conferred upon them the precious boon of the realization of their unity. They looked down to find themselves allied with the meanest and discovered in the meanest imperial virtues. They looked up to find themselves coupled with principalities and powers. I don't wonder that looking back, if they have lost that thrilling vision, they call it their one moment of life.

And their co-operation was not bare co-operation. It had purpose in it. It was hitched to the dear, familiar things. They felt themselves co-operating to preserve certain values, institutions, and persons—values like the customs and traditions of freedom; institutions, like schools and churches and governments; persons, like their own wives and sisters and sweethearts.

We do not deny that our three young friends found life in France. We do deny, however, that war was necessary to that discovery. War was the accidental and tragic circumstance, which, in that case, revealed the splendor. But a man does not have to blast his house away in order to see the evening star. There are substitutes for war, other ways than war for a man to find life—and infinitely better ways, ways which do not transgress our natures and do not at the last leave us with brains bursting from a sum that came too close then fled too far.

The unnaturalness of war, in the case of these young men and the thousands represented by them, is that it presents a promise which is not fulfilled. Its water of life is a mirage. And worse—men wade through blood to get to it. Wade through blood to get to it,—then, after an awful moment of glutting, find the taste of ashes in their mouths. On the contrary there are instances all about us of the discovery of life without the slaughter of our fellow human beings and without the desperate reaction of disillusionment and spiritual nausea.

Who doubts that Edison found life? Or Pasteur? Or Lister? Or Olser? Or Trudeau? Who says that Briand is half alive? Or Moises Saenz? Or Einstein? Or Jane Addams? Or Martha Berry? Or Albert Sweitzer? The enemy was—or is—just as real to them, the battle just as headlong, the plunge of effort just as nearly ultimate.

Our young men were mistaken. They thought war was the deep thing in their natures. 'Twas a number of things instead, which bungling war but uncovered—things far better seen, more fully enjoyed and more permanently possessed, when revealed by other guides.

If it is true that war is not now compatible with our natures, the question arises as to whether civilization and religion have brought us to that state or

whether we were such in our origins.

The usual acceptance has been that we began as warring brutes, developed through blood-thirsty savagery and have come by slow degrees to our present frame of comparative pacifism. Darwin has been interpreted as giving scientific confirmation and statement to that theory of life. Huxley, an exponent of Darwinism, saw nature as "a dismal cockpit," "a vast gladiatorial show." "Red in tooth and claw" are Tennyson's words, written even before the appearance of *The Origin of Species*. Now, however, we are beginning to remember that even in those days there were other interpretations of evolution. Spencer insisted that co-operation was one of the leading bases of progress. Henry Drummond drew the picture of family love as mightier than battle in deciding survival.

It remained, however, for a later group of scientists, under the leadership of Kropotkin to make a detailed study of mutual aid as a factor in evolution, to quote Kropotkin's own title. It now appears that probably even in the lowest forms the survival of the fittest means the survival of those who fit best rather than of those who fight best.

Insects are studied and found to be co-operative, rather than warlike. Among birds beautiful examples of mutual aid are presented, such as the conduct of migrations. Only a few species are predatory—kites, falcons, hawks—and these never prey within the species. With their exception the whole kingdom of bird life is a co-operative society. Animals reveal the same conditions: lions, tigers and wolves are war-like, all the rest pacifist. Even these few, among themselves, live like brothers. Man is the only animal that wars within the species. He has invented that monstrosity.

But what of our early progenitors in human kind? The same findings confront us here. War, instead of being the rule, is the startling exception. Pre-

historic man was a good-natured fellow, who got along with his neighbors admirably. The records cut in stone or crudely drawn, put undue stress on war, because war was news, just as our similar records do now. Our histories of a few years ago and our public monuments would lead a visitor from Mars to conjecture that our main occupation is war. The real records of the Stone Age, however, are gathered from a study of the tribes in various parts of the earth, who have not advanced beyond that period of culture. They are not warlike.

But the objection is raised: Nothing was ever done in the world until the period in which war has been a part of the manner of men. The answer is that we can not be sure about that. Buried civilizations are coming to light at more and more frequent intervals, and they are reaching further and further back. And the men we find now, who are representative of those far-off times, may not have been ideally located for social, artistic, and commercial achievements. The second answer is that it is not true. The guild-halls and cathedrals of Europe are products of a little pause in the tread of history, when men fell again into the ancient and beautiful habit of co-operation. War and profit-seeking fell from them like out-worn and hindering garments, eternal youth was on them once more like a breath from God and their work is probably the farthest reach of the human spirit.

War as we know it came in with the profit motive some six to ten thousand years ago. It rages like a fever yet. But it has not always been. It is a late infection. It will pass.

Jesus and the prophets of peace were not dreaming when they defined the rule of the sword. They were reading man as he really is in his origins and in his destiny. They saw him in terms of what he was and is to become. They saw him in terms of the universal Father out from whom he moved and unto whom he must return.



LIGHT ON SOVIET RUSSIA*

EDWARD O. SISSON

RUSSIA in the limelight! It is nonsense for anyone longer to excuse his ignorance on the subject on the ground of insufficient information: Woody's book carries a bibliography containing ninety titles in English, all fairly authoritative and nearly all recent. Nor need one read the ninety: any one out of five of the ten books under review will shed a flood of light upon the subject, and that without any material bias or misrepresentation; these are Counts, Woody, Hopper, Eddy and Colton,—somewhat in the order named. The whole ten are by competent writers, with adequate and in most cases abundant first-

hand contact with Russia. The range of points of view is from Catholic clergymen,—Walsh and Brian-Chaninov,—and Y. M. C. A. worker, Colton,—to a very sympathetic German, Mehnert, and an ardent Sovietist, Ilin. Woody and Counts are eminent American educators, both, by the way, versed in the Russian language; Sherwood Eddy, also with a Y. M. C. A. background, is a unique and notable crusader for the better social order; Pan-Sovietism is marked by its apt and striking title, the impressive competency of its author, and the dignity of Lowell lectures as basis. Alice Withrow Field's monograph on protection of women and children portrays in rich detail one of the most significant phases of the extraordinary social program of the Soviet regime: I know of nothing in history to compare with the sweeping advances planned and under way for the welfare of women and children and the potential conservation of the human resources of the country.

I have offered a preferred list of five: of the other five, we may first note that Field is, as already indicated, a monograph on one special subject; Brian-Chaninov's *Russian Church* is in the

*A review of ten recent books: Thomas Woody, *New Minds New Men?* (New York: The Macmillan Co., 1932); George S. Counts, *The Soviet Challenge to America* (New York: John Day Co., 1931); Bruce Hopper, *Pan-Sovietism* (New York: Houghton Mifflin Co., 1931); Sherwood Eddy, *The Challenge of Russia* (New York: Farrar & Rinehart, 1931); Ethan S. Colton, *The X-Y-Z of Communism* (New York: The Macmillan Co., 1931); Edmund A. Walsh, *The Last Stand* (New York: Little, Brown Co., 1931); Alice Withrow Field, *Protection of Women and Children in Soviet Russia*. (New York: E. P. Dutton, 1932); Nicholas Brian-Chaninov, *The Russian Church* (New York: The Macmillan Co., 1931); Klaus Mehnert, *Die Jugend in Sowjet-Russland* (Berlin: S. Fischer, 1932); M. Ilin, *New Russia's Primer* (New York: Houghton, Mifflin Co., 1931).

Reference will be made mostly by the name of the author alone.

main an echo from bygone centuries with their theologico-political feuds and schisms, and sheds no ray of light upon the exigent present, Ilin's primer is a wonderful child's book, a Soviet substitute for the foolish fairy tales of bourgeois culture; it gives first lessons in communism, vivid facts and glorious visions of the future, —all materialistic and practical, yet keenly appealing; it is education or propaganda according to one's bias. Mehnert's book on Soviet youth should by all means be made available in English; it is the most vivid and stirring youth book I have yet seen, and sheds an accusing light upon the ineptness and stupidity of our own so-called education, in and out of schools.

Father Walsh's *Last Stand* is a challenge to the critic. The author's personal distinction and high services, his eminent scholarship, and his evident sincerity, command respect. It is remarkable that a Roman Catholic and Jesuit can be as fair as he is to so utterly hostile a system as the Soviet. But his treatment is inevitably polemic, from title page to appendix. One example may suffice: he writes, p. 210:

Not Russia's sins or frailties concern us, but her ambitions, her keen intelligence, her boundless resources, her crusading spirit; our task is to set our own house in order, repent of our own sins, lift up our own hearts from the muck heap of Mammon, renew the vision of liberty, equality, and fraternity.

The devastating results of these years of militant atheism are now apparent and easy of verification. . . . Russia has developed a vast multitude of semi-illiterate, corrupt, immoral, uncontrolled and uncontrollable young men and women whose highest ideal is to satisfy the cravings of licentious appetite.

Meynert's whole book, and scores of pages in others, give a totally different picture: Hopper, for example tells us:

In 1927 the government was unable to handle the homeless children, who swarmed the streets, stealing everything movable. The Komsomols (Youth organization) were ordered out, and within three days there was not a waif to be seen . . . the waifs were tucked away in monasteries and correction homes (p. 86).

One of the standard devices for speeding production, described by nearly all the writers, is that of "shock brigades" of youth, mobilized to serve as volunteers at points where the work is lagging: such brigades move stagnated freight, clean up cities, help in seeding and harvest. The truth is that from other

sources one gets the idea of a youth unduly disciplined, mature before their time, regimented for labor of every kind.

As to the militant atheism there can be no question: and to an official and ardent churchman this beclouds the whole picture. Incidentally, the accusation of

"semi-illiteracy" as a result of Soviet policy is odd indeed, for it is an indubitable fact that the Soviet government has made more advance against illiteracy in its fifteen stormy years than the Czarist regime did in all of its centuries; so far as the young are concerned, Russia has climbed from the bottom of the civilized nations to near the top in literacy,—an unparalleled feat. That there are still youth in Russia "corrupt, immoral, uncontrolled" one need not question: but one may well question whether there are not more such in our own United States, under what Father Walsh calls "The American Plan, accepting Revelation and repeatedly acknowledging the Supreme Being in its public acts" (p. 266). On this vital matter of morality, on which so much denunciation has been poured out, Mr. Hopper makes this notable statement: "So while there was considerable license in the early years of the Revolution, the system has shaken down into something amazingly moral" (p. 240). Counts, Eddy, Woody and Colton furnish much material in support of this view. Oddly enough the Sovietists them-

selves attack sexual immorality as "bourgeois." One suspects it is a fair case of black pot and black kettle!

Now to attempt some extract and summary from these significant books. First the vast problem as a whole:

"It looks as though an economic Mohammed had arisen in Lenin and that the world will have to meet his creed . . . The question is: how are we going to meet it? The first thing is to study with care the mind and method of Communism." [Charles H. Brent, quoted by Colton, p. ix.]

Then the final answer, I verily believe, in Colton's own words:

"Its most successful challengers will be men and women with an equal concern for the material well being of the humble and dispossessed, with a superior program for establishing them in the full fellowship of human society, and with more regard for the rights of personality" (p. xiv).

This poses the ultimate crux of the immediate point in history at which we stand: Are there enough such men and women with this concern and a program, *and with power* to get action,—in our own United States, in England, in Germany,—anywhere? At this immediate point the Soviet regime has a concern, intense, burning, relentless,—a plan, implemented by science and technology, *plus power*. What of us?

Certain points and perhaps all the most vital facts, are pretty clear and largely undisputed by either friends or foes. For example:

(1) The Soviet regime *still reigns*, mauler endless prophets of downfall; the chorus so loud in 1917 has gradually sunk to a mere whisper; as for example Father Walsh's title. Apparently it is growing more and more powerful.

(2) That regime is the declared relentless foe of "*capitalism*," which means the existing type of society in all other civilized lands,—"*bourgeois society*." And this means most emphatically US, to the U.S.S.R., its arch-antagonist is the

U. S. A. (Curiously enough, in technology the U. S. A. is the Soviet's pattern and model!) Hence it preaches, in season and out, the *Class War*.

(3) The corollary to this is that the Soviet regime plans the "*Red Empire*," starting indeed on Russian territory, but already implanted throughout the world and intended to embrace all mankind.

(4) Ultimate power is in the hands of the Communist Party: the official governments, both federal and regional, are tools by which the Party administers its will. Over the Russian Communist Party towers the *Komintern*, or international organization; this however is now completely dominated by the Russian contingent. Moreover, the Communist Party everywhere scoffs at democracy and is itself an autocracy or oligarchy, governed *from the top*. The "Dictatorship of the proletariat" is a slogan, not a fact.

(5) The *morality of Communism* is ruthless and, from our point of view, unscrupulous: whatever advances the cause is right and must be done; whatever damages the cause is wrong, even crime. On all this the exponents of the regime are utterly frank. Hate is a bounden duty, not merely toward hostile institutions but also against the men and women who compose and represent these institutions.

(6) The Soviet regime is inexorably opposed to *religion* in every recognized form; militant atheism is one of its most vigorous elements. "Religion is the opiate of the people"; so said Marx and so hold the Sovietists. But it is also true that the official Russian church had been for centuries the tool of Czarism in the subjection and degradation of the common people.

These six may stand as a sort of "first lesson," they sound like an indictment, but are meant only as a recital of facts. Passing on:

(7) Hating traditional religion, the Sovietist has his own religion: he "needs

no further incentive than the burning zeal to create a new heaven and a new earth which flames in the breast of every good communist. . . . There is nothing like it in America . . . Will it last? . . . All that I can report is that after ten years it still scorches the face of the curious onlooker." So testifies Stuart Chase, and Sherwood Eddy quotes approvingly: they both know what they are talking about (Eddy, p. 7).

(8) Now for the central fact: the Soviet regime is turning the social order upside down: the privileged of the old order are now underlings or outcasts, and the humble and dispossessed of the old order are now the sole and only privileged. Literally it has "put down the mighty from their seats and elevated them of low degree." The present Russian government is the first government in history to be administered in favor of the laboring class: all others have favored the wealthy and well-to-do, flagrantly so in all the old times, and still so in modern times.

(9) Hence: 1. The Class-War: between the bourgeoisie and the proletariat no peace or amity is possible;—the latter must defeat and annihilate the former. 2. Communism,—the abolition of private property, which is held to be the foundation of class distinctions.

(10) *Science and technology* are the religion of the Sovietists almost as much as communism. Their exploitation of brains and intelligence is almost uncanny. Here they possess an extraordinary advantage over capitalistic systems, in that the mass of brain power which in capitalism is expended upon private profit, in the Soviet system can be mobilized for social ends. It is true that the early program of the revolution led to the slaughter of many "intelligentsia," as being linked to the oppressing class, and so the loss of much valuable scientific and technical brain-power. But this policy was early modified; and further a vigorous program of education was immediately set in action to produce a supply of ex-

perts. Mrs. Field's book from beginning to end exhibits the play of this intelligence and scientific method in dealing with the vital problem of women and children; what we leave to pious hypocrisy or futile legal enactments, the U.S.S.R. attacks by means of medical care, prescribed vacations, clinics, free and even obligatory instruction, popular education, etc; far more exacting a program than ours, but differing in actually getting results. Incidentally it is notorious that the U.S.S.R. is now a powerful bidder in the brain market in this country in competition with our own industrial and technical organizations.

(11) This means that the Soviet seizes upon every device of so-called capitalist industry and commerce,—except only private ownership. The Five-Year Plan aims to copy assiduously all the valuable methods and processes of the most approved technology,—avoiding the mistakes of other industrial developments. Further plans are already being framed to "surpass America" in technology.

(12) *Education* is perhaps the field in which the U.S.S.R. has made the most astounding strides: but it is an education completely devoted to communistic doctrine and habits, and strongly materialistic in its exclusion of all the usual ethical and religious elements; of communistic ethics it is full. Here brief comment is of little avail; see Counts, V, IX, XII, XIV; Woody, III, IV, V, XII, XIII; Eddy, VI; Hopper, IX.

(13) The *peasant* population is the one outstanding obstacle in the advance of the communistic scheme; and 80 per cent of the whole population are peasants. The government has tried force, cajolery, and various mixtures of the two; and a huge area of the land has been collectivized. The matter is too vast for brief comment; see Colton, Chapter V; Woody, Chapter X; Eddy, Chapter III.

(14) The drawbacks of a communistic scheme quite readily present themselves to our minds, probably in rather ex-

aggregated form. It is well to look also upon possible superiorities: Stalin points out that "In the capitalist camp there is no unity of interests, no adequate centripetal force promoting consolidation . . . there is a conflict of interests, a tendency toward disruption, a fight between victors and vanquished, a conflict among victors, a dispute among all the imperialist countries for colonists and . . . profits." Lenin said "Foreign capitalists, in order to get business, would help to build up communism in Russia, which would eventually destroy them"; in support of which the Associated Press carried a dispatch July 5 of this year reporting another "move toward an accord with Soviet Russia," promoted by American industrialists. Counts dwells upon the great advantages of comprehensive national planning under communism:

Through the State Planning Commission they are able to bring their best intelligence to bear upon the problem of the organization and development of their resources. Under this system, they argue, there will be none of the great wastes of capitalism. . . . There will be no suppression of inventions . . . to guard private profits at the expense of the general welfare; no industrial crises which periodically shake the economic order and throw millions of workers out of employment; no costly advertising . . . no idle capital which is a useless burden for society to carry . . . no technological unemployment . . . no speculation on the stock exchange . . . no struggles for world markets which . . . breed economic rivalries and military conflicts, and threaten to destroy civilization in the holocaust of war (p. 299).

This smacks of millennium!

(15) In the main Russia is open to inspection: "We have gone everywhere we wished by night or day with perfect freedom" says Eddy (p. ix), and other testimony fully confirms this. Apparently certain labor and concentration camps are an exception, thus forming at least "dark" spots in an otherwise open country. Counts drove his own Ford many thousand miles,—his earlier book is, *A Ford Crosses Russia*; as he is fully competent in the Russian language his access to facts was abundant.

(16) The immediate political issue

between the United States and Soviet Russia is that of *recognition*. Walsh is inexorably opposed to recognition; Eddy is as warmly in favor of it; the other books do not directly deal with the question. Eddy's treatment (Chapter XII) merits reading by every earnest American. For the present purpose it is enough to say that he makes it clear that our prevalent self-righteous attitude quite forgets that the United States joined in armed intervention against the new Soviet regime, sending 7000 soldiers, of whom 244 were killed and 305 wounded (Eddy, p. 239). Mr. Eddy continues:

More effective and more fatal than armed intervention was the American and Allied propaganda against Russia. Long silent about the White Terror, even the New York Times pictured Russia as a "Gigantic Bedlam," where "Maniacs Stalked Raving through the Streets" . . . Senator Borah and others long protested in vain against intervention and later consistently advocated recognition of the Russian Republic.

But we did intervene, shedding the blood of Russian revolutionists and destroying their property; and all this before the Russians had had time to commit any sort of act against us. Would it not seem that the primary duty of apology and compensation technically at least lay with us?

What is the key thought in this whole matter? It is expressed in the titles of two of these books and hinted at in the rest of the titles: *The Challenge of Russia*. Counts says (p. 300): "A great nation is organizing to banish poverty, to solve the problem of unemployment . . . to raise the standard of living, . . . to wipe out illiteracy and superstition, to make educational facilities universal, and to bring art into the service of the masses." Of our own type of social order, the Catholic archbishop of Prag warns us: "We live in an era of capitalism, the consequence of which is pauperism . . . The time is ripe for revolution" (Eddy, p. 269). Professor Calvin Hoover,—as safe and conservative as his name would suggest,—strikes to the hilt:

Unless the capitalistic order can find ways and means to improve very measurably the standard of living of its lowest class of laborers, and at the same time to reconcile the economic rivalries between nations, a militant and fanatic Russian Communism will be hammering at the gates of Berlin by the end of the present decade (Eddy, p. 15; quoted from Harper's, October, 1930).

No less pointed is Mr. Hopper's query: "How is laissez-faire individualism going to retain the world market against the competitive onslaught of planned disciplined collectivism?" (p. 146). The only answer is,—no how! Any one with an ounce of brains can see that laissez-faire is as obsolete as the oxcart; modern business wants none of it except just enough let-alone from government and the people to permit business to organize and plan its own profit on a more and more gigantic scale. There is only one way to meet planned collectivism, that is by purging ourselves of both silly let-alone and criminal individualism. Mr. Hopper makes no doubt as to our role in the drama—" . . . the two Juggernauts of America and Soviet Russia confront each other across Europe and in the open markets of Asia" (p. 287).

Let us make no mistake: it is our system of ownership that is put on its defense: it is private property that Communism challenges to mortal combat. Our system (in truth nothing could be less systematic) of ownership has broken down internally, leaving us a nation full of propertyless men and ownerless property; it is challenged from without by a powerful and implacable foe. Why mince words? For the huge bulk of all great wealth nobody would claim any true justification of social service; and for the ogre of poverty, which has swelled so ominously in two short years, only an idiot would offer excuse.

Such is the alarm-bell calling upon America to awake,—if it is not already too late! Let us have done with idle scolding and hypocritical denunciations of Russian immorality and irreligion; who are we to cast stones at crime or materialism? Not Russia's sins or frailties concern us, but her ambitions, her keen intelligence, her boundless resources, her crusading spirit; our task is to set our own house in order, repent of our own sins, lift up our own hearts from the muck-heap of Mammon, renew the vision of liberty, equality, and fraternity,—will the reader laugh aloud at the words? Nevertheless, what these words stand for, resolutely applied in our *economic* order, might yet arm us for Armageddon, and save what Lincoln called "the last, best hope of man." But nothing was further from Lincoln's dreaming mind than such an America as has now grown upon us; it is his beloved political and social charter that stirred his great hope,—his oft-quoted, worshiped Declaration of Independence. To justify our existing policies and practices, at home and abroad, we have had to reduce that Declaration to ridicule and contempt,—the sentimental drivel of visionaries, tolerated by the sensible part of the Fathers for its propagandist force. Are we really so much keener and wiser than poor simple-minded Jefferson and Lincoln! Behold to what pinnacle of peril our wisdom has conveyed us! Can we still achieve, before finally too late, the vast reconstruction of our social order, both economic and political, that will enable us again to love and quote the great Declaration? That is the issue. If we can do that we need not fear even a "militant and fanatic Russian Communism."



"IF WINTER COMES"

SISTER M. JOHN FRANCIS, C. S. C.

IT was inevitable that the great cataclysm of the World War should produce a crop of jeremiads predicting the collapse of Western civilization. Most of these can be brushed aside as mere vaporings of theorists. But not so Oswald Spengler's *Decline of the West*. His analysis goes much deeper than this Armageddon. The two ponderous tomes, heavy with all the impedimenta of German scholarship, would claim attention as a philosophy of history even if there had been no archduke shot at Sarajevo.

According to Spengler, the history of the human race forms a mighty pageant in four episodes, one for each of the great cultures: the Indian, the Classical, the Arabian from the beginning of the Christian era, and the Western from 900 A. D. Their rise and fall constitute a cyclic repetition of old problems and old solutions or old catastrophes. Our own Western culture, he maintains, has already passed through most of the phases its predecessors experienced, and, with

the inexorableness of Fate, it will pass through the rest.

Culture is organic, says Spengler. Through the operations of its vital principle or "soul," it passes through a four-fold cycle of youth, growth, maturity, and decay; or, using a different metaphor, every culture has a springtime, a summer, an autumn, and a winter. And these periods in the four cultures are said to be "contemporary."

In the springtime appear "great creations of the early awakened dream-heavy soul," the "myth of the grand style," a "mystical-metaphysical shaping" of the world outlook. Homer and Hesiod, Plotinus and Origen, Bernard of Clairvaux and Thomas of Aquin, though separated by centuries, are all types of lusty youth, of springtime vigor. Summer begins with an "internal popular opposition to the great springtime forms, and is represented by the Brahmanas, the Dionysiac religion, and by the doctrines of Augustine, Nicholas of Cusa, Hus,

Savonarola, and Luther. This summer-time continues with a "purely philosophical form of the world-feeling," and ends with Puritanism. Autumn is ushered in by the "intelligence of the city," "belief in the almightiness of reason, the cult of 'nature' and 'rational' religion" and departs in the "great conclusive systems" of Plato and Aristotle, of Goethe and Kant, of Schelling, Hegel, and Fichte.

Winter begins in the "materialistic outlook, the cult of science, utility, and prosperity." It represents what Oswald Spengler terms "civilization," "the inevitable destiny of culture," "the most external and artificial state of which a species of humanity is capable." "Pure civilization as an historical process," he says, "consists in a progressive *taking down* of forms that have become inorganic or dead" (Col. I, p. 32). This was done in Greece by the Cynics, the Cyrenaics, and the Sceptics; and in the West by Bentham, Comte, Darwin, Spencer, Stirner, Marx, and Feuerbach.

In respect to ethical and social ideals and unmathematical philosophy, Epicurus and Zeno are "contemporary" with Schopenhauer, Nietzsche, Hebbel, Wagner, and Ibsen, as also with socialism and anarchism. Similarly, Euclid, Apollonius, and Archimedes, who complete the mathematical concept, are paralleled by Gauss, Causky, and Riemann. In them certain phases of scientific thought reach the limit of evolution. Oswald Spengler prophesies: "In this very century, the century of scientific-critical Alexandrianism, of the great harvests, of the final formulation, a new element of inwardness will arise to overthrow the will-to-victory of science. Exact science must presently fall upon its own keen swords" (Vol. I. p. 424).

In other fields, too, the trend continues downward until it reaches the degradation of abstract thinking in the professional lecture-room philosophy of the Academians, Peripatetics, Stoics, Epicureans, and Kantians, logicians, and

psychoanalysts. But Spengler holds out sane hope. Finally scepticism and its attendant pessimism in this "winter of our discontent" surfeited with their own emptiness, reach out for a form of real satisfaction in the second religiousness. There will be a "second spring," to use Newman's consecrated phrase.

The material of the second religiousness is simply that of the first genuine, young religiousness—only otherwise experienced and expressed. It starts with rationalism's fading out into helplessness, then the forms of the spring-time become visible, and finally the whole world of the primitive religion, which had receded before the grand forms of the early faith, returns to the foreground, powerful, in the guise of the popular syncretism that is to be found in every culture at this phase [Vol. II, p. 311].

There are other aspects of Spengler's philosophy, but to the religious minded this prophecy of a spiritual revival holds the center of the stage. Spengler is right as to the winter. May he not be right as to the second spring? If the scientific optimism of the nineteenth century has proved a Dead Sea fruit turned to dusty pessimism in our mouths, may not this be the essential condition of a second religiousness? Perhaps the fog of pessimism in which we have been enveloped by the false messiahs of rationalism, scientific materialism, religious emancipation, and complete scepticism may soon be lifted by the sun of renewed faith.

II

It is hardly necessary to labor the point that the unbelieving intelligentsia are in a mood of chastened disillusionment, all the deeper because of the easy nineteenth century optimism. When Joseph Wood Krutch, with confessed deliberation, called his pessimistic book *The Modern Temper*, he was speaking for the more thoughtful who see through two-car garages and modern plumbing. That their pessimism is darker and deeper and more despondent than the pessimism of Buddha or Pyrrho or Nietzsche or Mark Twain is evident even to a cursory reader of current thought. Henshaw Ward, Will Durant, Sinclair

Lewis, Bertrand Russell, Edna St. Vincent Millay, Bernard DeVoto, Theodore Dreiser, and scores of others expand this single theme.

The pessimism of the day is so beyond gloom that it bores in the very monotony of its repetition. The irrationality of the universe, man's insignificance, nature's indifference to human values, the futility of knowledge, the emptiness of morality, the purposelessness of life, and the darkness of death are merely variations of the one motif. Says Joseph Wood Krutch, pontificating at the shrine of pessimism:

Nature, in her blind thirst for life, has filled every possible cranny of the rotting earth with some sort of fantastic creature, and among them man is but one—perhaps the most miserable of all, because he is the only one in whom the instinct of life falters long enough to enable it to ask the question "Why?" As long as life is regarded as having been created, creating may be held to imply a purpose, but merely to have come into being is, in all likelihood, merely to go out of it also [*The Modern Temper*, p. 9].

Bertrand Russell preaches the gospel of Mephistopheles, amending it with these dark tidings:

Such, in outline, but even more purposeless, more void of meaning, is the world which Science presents for our belief. Amid such a world, if anywhere, our ideals henceforward must find a home. That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve the individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built [*Mysticism and Logic*, p. 47].

Edna St. Vincent Millay sings in *Second April*:

Life in itself
Is nothing,
An empty cup, a flight of uncarpeted stairs.
It is not enough that yearly, down the hill,

April
Comes like an idiot, babbling and strewing flowers [p. 1].

And Walter Lippmann chants a lament about a certain type of modern:

The modern man who has ceased to believe, without ceasing to be credulous, hangs, as it were, between heaven and earth, and is at rest nowhere. There is no theory of the meaning of events which he is compelled to accept, but he is none the less compelled to accept the events. There is no moral authority to which he must turn now, but there is coercion in opinions, fashions and fads. There is for him no inevitable purpose in the universe, but there are elaborate necessities, physical, political, economic. He does not feel himself to be an actor in a great and dramatic destiny, but he is the subject of the massive forces of our civilization, forced to adopt their pace, bound to their routine, entangled in their conflicts. He can believe what he chooses about their civilization. He cannot, however, escape the compulsions of modern events. They compel his body and his senses as ruthlessly as ever did king or priest. They do not compel his mind. They have all the force of natural events, but not their majesty, all the tyrannical power of ancient institutions, but none of their moral certainty. Events are there and they overpower him. But they do not convince him that they have the dignity which inheres in that which is necessary and in the nature of things [*Preface to Morals*, p. 9].

Three great scientific dethronements have produced this pessimism of the modern temper—the Copernican, the Darwinian, and the Freudian.

Ancient science regarded the earth as the center of the universe, and the sky as a kind of inverted bowl containing all space. Religious teaching, having no other concept, adjusted itself around this one and interpreted it as a kind of symbol of man's position in creation. Copernicus upset this hypothesis by declaring that the earth was not the center of the universe, but was an insignificant planet in one of many worlds. And the Copernican concept is thought by many to symbolize man's fall from a place of honor. Not a few who delight in picturing the earth as a speck of dust flying through space find it difficult to discover any significance in human affairs.

The shifting of the earth from the center of creation was paralleled in the nineteenth century by the dethronement of man from his kingship over the birds

of the air and the beasts of the field. Theistic evolution—human, organic, inorganic—affirms the divine creative power; atheistic evolution denies it. Unfortunately, the evolutionary camp has been dominated by unbelievers; and man, whose glory consists in the divine adoption, finds himself grovelling on the earth, cousin germane to the anthropoid and great-grandson with him of a remote hairy ancestor. His ultimate origin remains shrouded in mystery and his last end becomes, not eternal beatitude, but the development of a being fitter to survive. Human dignity and prerogatives, human hopes and fears, religious beliefs and ceremonies, moral codes and social concepts, formerly of survival values, are to be shed as wornout appurtenances. They belong to the great body of myth and illusion which must be dispelled when the species advances to a higher stage. Man is beast; no more. His dominion is a fairy-tale and, with the rest of the universe, he is forced to submit to the ruthless domination of the cosmic urge.

Nor is man king of his own heart. The blind cosmic urge becomes, in the theories of Freud, the individual libido, and man is the thrall of what Joseph Jastrow calls a "novel type of determinism" ("Freudian Temper," *Century*, Oct. 1929). Ethical concepts fall to the level of regulatory measures for irresponsible beings. Furthermore, tragically toned incidents of early childhood so control the adult that the child is not the father, but the slave-driver of the man.

Modern interpretations of facts discovered by Copernicus, Darwin, and Freud have not been productive of joy. They have done violence to human nature. Men of a race whose representative could be efficaciously tempted only with the promise of being as gods receive news of their degradation with grief. Their whole outlook on life is darkened.

III

The optimism of the nineteenth century was based largely upon the perfection and successful use of the scientific

method. Elaborate formulas were worked out for interpreting every kind of phenomena, and scientists held rigidly to the infallibility of results. The whole universe, including man, both his body and his soul, was dragged into the laboratory. Whatever did not yield to the microscope, to the test tube, and to the scales was denied. Spencer, Darwin, and Huxley had seen so many successful experiments that they believed it was but a matter of time before nature would disclose all her secrets and man would be in complete control of the universe. Kelvin and Helmholtz were certain that all fundamental laws had been discovered and, in their opinion, it remained only to make a wider application of these laws in more accurate measurement of phenomena.

Suddenly in 1895 the world was startled into disillusionment by Professor Roentgen's discovery of the X-ray. Professor Millikan, who was present when the German scientist announced his theory, says that since that time every law of physics has been called into question and has been denied or revised (*Evolution in Science and Religion*, pp. 7-28).

What effect have these and numerous similar facts in other fields had upon the scientific attitude? The conclusions of science have come to be regarded as purely tentative. They are to be held until new and more evident ones are reached, which in turn will be discarded for still newer ones. The modern mind looks back over the history of scientific thought and, scandalized by the frequency with which important theories have had to be retracted, determines not to hold any which may eventually have to be discarded. Some have gone further. They "speak in terms of utter ignorance."

Joseph Krutch describes at length the disillusion with the laboratory. He is sad because his eye is not filled with seeing.

We went to science in search of light, not merely upon the nature of matter, but upon the nature of man as well, and though that which we have received may be light of a sort, it is not adapted to our eyes and is not anything by which we can see. Since thought began we

have groped in the dark among shadowy shapes, doubtfully aware of landmarks looming uncertainly here and there—of moral principles, human values, aims and ideals. We hoped for an illumination in which they would at last stand clearly and unmistakably forth, but instead they appear even less certain and less substantial than before—mere fancies and illusions generated by nerve actions that seem terribly remote from anything or based upon relativities that accident can shift. . . . Hopes are disappointed in strange and unexpected ways. When first we embrace them we fear, if we fear at all, some miscarriage in the details of our plan. We are anxious lest we should not be able to go where we hope to go, acquire what we hope to own, or gain the distinction we hope to win. But it is not thus that we are most frequently or bitterly disappointed. We accomplish the journeys, assume the possessions, and receive the distinctions, but they are not what we thought them, and in the midst of success it is failure that we taste. It is not the expected thing but the effect that is lost, the disadvantages or the joys of achievement which fail to materialize, in spite of the fact that it was never at that point that we feared a failure. And so it has been with modern science. It has marched from triumph to triumph, winning each specific victory more completely and more expeditiously than even its most enthusiastic prophet predicted. But these specific victories do not bear the fruits expected. Less follows than once seemed inevitable, and we are disillusioned with success [*The Modern Temper*, p. 68].

IV

I venture to say that the fundamental cause of the pessimism of our day lies in the scepticism which, according to Spengler, is the result of our scientific age. One has but to read a book like Henshaw Ward's *Builders of Delusion, a Tour among Our Best Minds* to become acutely aware that not even science has any defense against the all-conquering scepticism. The author goes behind contemporary thought, which he presents with clarity and charm, and explains the scepticism upon which it rests.

Henshaw Ward seems to be disheartened by the failure of science and by the contradictory opinions of the learned. He devotes a great deal of space to accounts of numerous popular scientific, philosophic, educational, and religious views which have been modified, contradicted, and discarded during the last few years, and he foretells that the same fate awaits our most cherished conceptions. Knowl-

edge to one generation is delusion to another. Ward asks: "How can the line be drawn between knowledge and delusion?"

And he answers his question in the way in which he thinks the whole world unconsciously answers it. Knowledge is certainty, an opinion of which one is convinced, an opinion concerning which one entertains no doubt. It is a creation of the mind and bears no relation to anything outside the mind. It "goes on wholly between the ears." This is why a person can hold views which are contradicted by all other persons.

Joseph Krutch maintains much the same theory:

The contact of human mind with reality is so slight that two thousand years of epistemology have not been able to decide exactly what the nexus is, and it is easier to argue that our consciousness exists in utter isolation than to prove that it is actually aware of the external phenomena by which it is surrounded [*The Modern Temper*, p. 70].

Both are subjectivists. Ward does not explicitly deny that reliable contact with the outside world is possible. He merely implies what Pyrrho explicitly taught during the period of declining Hellenism: that real things are inaccessible to human knowledge. But by his theory of verification he is saved from concluding with the Sophists that man is the measure of all things.

What is the criterion of this rightly called approximation to knowledge? Ward again falls back upon something subjective—probability or balance of opinion. He takes great pains to show that this has been the criterion of truth throughout the past and he includes among its advocates Copernicus, Darwin, Herschel, Holmes, Pierce, Burt, and Hocking.

I cannot know certainly; I can only try to judge the balance of probabilities. In the whole range of opinions that my mind pigeonholes I cannot find one that is absolute knowledge. Every one is a balance of probabilities. In some cases the balance is so overwhelmingly strong that I commonly say I believe; yet even in these cases I could feel some curiosity about new data offered against my belief [*Builders of Delusion*, p. 116].

Probability, which the human mind must accept as truth, is established by verification. The essence of this process consists in the agreement of minds as to facts observed. Thus a man cannot verify his own experience and experiments. They must be verified by all competent observers. If the subject for verification cannot be taken into the laboratory, where there are trained observers, but must be tested by living, then all minds which are concerned with the same experience must agree in their observations. Professor Burt of the University of Chicago would verify the existence of God in this way, for in this case every sane person is a competent observer. Ward sees in verification the only escape from superstition and delusion.

Thus far in our history we have discovered only one clue to an escape from savage mentality—that is, to insist on *verifying* every idea before we accept it. No one man's experiment proves anything. The only guarantee of the truth of any idea seems to be that it can be *verified* by all competent observers. The signs grow increasingly strong in the twentieth century that a person who submits his reason to this test is taking the only course that will keep him out of savage superstition [*Builders of Delusion*, p. 47].

The "confident reasoning of a person who is not curious about verifying his results" Mr. Ward names thobbery, a term coined from the initial letters in the words "thoughts," "opinions," and "believed," because, he says, "most of the human efforts to reason have been passionate *thoughts* about *opinions* that were *believed* before the reasoning began." Logic, philosophy, theology, psychology, and theories of education are explicitly condemned under the indictment of thobbery.

To Mr. Ward religion is the ultimate thobbery. It is the delusion builder's most enchanting castle. This view is shared by numerous other popular writers, who, like H. L. Mencken, consign all thinking about God to the donjon of myths and inconsistencies. Walter Lippmann belongs to this group, though he sees with the disappearance of religion the

goal and sanction of morality disappear. "The objective moral certitudes have been dissolved," he says, "and in the liberal philosophy there is nothing to take their place" (*Preface to Morals*, p. 115).

Thus scepticism and the consequent theory of probability close the avenues to the ultimate realities of life and the human mind is deprived of a knowledge of these realities. Man stands solitary, shivering in the chilly unsatisfactoriness of mere probability—poor substitutes for the white-hot convictions of exultant youth.

V

Nevertheless religion is a prime preoccupation of our age. It permeates the magazine racks of our public libraries. It has invaded the fiction shelves. It is the subject of the book of the month and the article of the day. A Professor Leuba attacks and a Professor Thomson defends. Sigrid Undset finds in religion the theme for her latest and her projected novel. Willa Cather is known to her audience almost in terms of her best beloved character, an archbishop. Bruce Marshall gaily laughs at the natural foibles of those by whose supernatural doctrines he lives. These are hopeful and wholesome signs.

As is to be expected, the scientifically inclined take religion and religious experiences into the laboratory. And the application of the scientific method has had several conspicuous results. First, a religion without God. In a desperate attempt to save morality for a godless world, Walter Lippmann sets up "high religion" as the goal and sanction of ethical law. His whole scheme of morality in business, government, and the family is a plea for mature living—the essence of "high religion."

Professor Edwin A. Burt of the University of Chicago urges the establishment of a universal church whose members will be united in but one "persuasive conviction, namely that the sole requisite for spiritual fellowship is the sharing of

a socialized purpose" (*Religion in an Age of Science*, p. 146). This is to be a worshipless, creedless organization to which not even the name of God is essential.

A second result of the application of the scientific technique to religion is a re-definition of God. In an article called "The Disappearance of God" (*Scribner's*, June 1930), Henshaw Ward displays numerous exhibits testifying that the believer, not the infidel, is talking God out of existence. The exhibits range from the Reverend Douglas Macintosh's definition of God as a metaphysical "necessity for the conservation of all that ought to be conserved" to Max Carl's "God of the people, by the people, and for the people," from Edward Scribner Ames' God "as real as Alma Mater and Uncle Sam, as real as our fellow beings, . . . the spirit of the people," to Professor Samuel Alexander's God, Who, "as actually possessing deity does not exist, but is an ideal tending toward deity which does not exist." They culminate in Gerald Birney Smith's observation: "The belief of scientists in God, so far as it persists at all, is a rather vague emotional inheritance. . . . The appeal to God occupies a decreasing place in modern religion. . . . It is no wonder that men are beginning to ask whether the doctrine of God is not too difficult and too vague to furnish the best basis for religion."

Such descriptions of the deity have given rise to the third result of the modification of religion by science, namely, what I shall call a double-aspect religion, one for the shepherd and the other for the flock. This is what Henshaw Ward refers to when he says:

A considerable fraction of the pews of city churches are now occupied by members who have only a social interest in the forms of worship. Many pulpits are filled by ministers whose actual belief in a personal God is so slight that it would horrify the congregation if it were exposed to public view. But these ministers do not exhibit their lack of faith. They talk as reverently as Gerald Birney Smith does and just as emptily. I know of a president of a Christian college in the Middle West whose God is no more personal than Smith's

is, but who continues to preach and pray in the same old phrases for the sake of not disturbing the students and their parents [*Builders of Delusion*, p. 164].

The same writer thus evaluates the application of the scientific technique to religion:

Men who are accustomed to the modern view-point do not find a sovereign deity incredible at all; in fact, they think that He is the most natural hypothesis about the background of the universe. He is extremely probable. What ministers ought to know is that deity is *invisible*. And ministers ought to realize that they can never give any information about God by using scientific knowledge. For it is just that knowledge that veils God from the modern view-point [*Builders of Delusion*, p. 179].

Still, we can see signs that Spengler's second spring is coming. There are the spear points of crocuses pushing through the glacial covering. Hilaire Belloc has observed that "explicit materialism—that is the frankly stated philosophy that there are none save material causes, and that all phenomena called spiritual or moral are functions of matter—is now hardly heard" (*Survivals and New Arrivals*, p. 56). And even Henshaw Ward tells us: "Anyone who thinks that the epithet 'materialist' has any meaning nowadays is unimaginative, antiquated, dogmatic, and quarrelsome. He has no right to address a civilized audience" (*Builders of Delusion*, p. 111).

If Oswald Spengler is right, the second religiousness will come, not from the "religious pastimes of educated and literature-soaked cliques," but from the "naive belief that rises among the masses . . . that there is some sort of mystic constitution of actuality" (*Decline of the West*, vol. II, p. 311). And this belief finally permeates the intelligentsia. Perhaps Prof. A. S. Eddington is a case in point.

The starting point of belief in mystical religion [says this distinguished scientist] is a conviction of significance or, as I called it earlier, the sanction of a striving in the consciousness. This must be emphasized because appeal to intuitive conviction of this kind has been the foundation of religion through all ages and I do not wish to give the impression that we have now found something new and more scientific to substitute. I repudiate the idea of

proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science. Presupposing a mystical religion based not on science but (rightly or wrongly) on a self-known experience accepted as fundamental, we can proceed to discuss the various criticisms which science might bring against it or the possible conflict with scientific views of the nature of experience equally originating from self-known data [*Nature of the Physical World*, p. 333].

Professor Michael Pupin's works suggest the old familiar teleological argument and one can see this same teleology through the pantheistic idealism of Sir James Jeans.

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical

reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts [*The Mysterious Universe*, p. 148].

Apparently winter has come. It manifests itself in the frigid scepticism and pessimism of a generation which has found disillusionment in the findings and interpretations of science. But winter begins to relent. Our glacial age is passing. The stirrings of returning life give earnest of reviving springtime forms.





THE HONOR SPIRIT ON THE COLLEGE CAMPUS

FRANKLIN I. SHEEDER

THE self-examination which is taking place in American colleges is one of the most hopeful signs in current educational development. In many ways the most significant trend is the emphasis that is being placed upon the part that schools and colleges ought to play in the formation of character. According to Frederick J. Kelly, "there is frank recognition of the fact that broader culture is the real aim of college education and that we should deliberately strive to bring about, not an informed mind, but a cultured mind, a mind that has the basis of strong character in it."

Anyone familiar with the American college campus, however, knows that there are certain prevailing practices common to many which cannot, by the widest stretch of the imagination, be regarded as character forming in the best sense of that term. There seems to be a general lack of what might be termed "the honor spirit" in certain campus relationships. With reference to the faculty and administration, it shows itself in such student responses as cheating in examinations, copying notes and term papers of other students, dishonesty in reporting reading

assignments, violating social regulations, disregarding pledges of various kinds, and other similar practices. In certain student relationships, too, there seems to be a lack of recognition of the true honor spirit in dealing with each other.

HONOR SPIRIT NOT AN ABSTRACTION

It is here assumed that the honor spirit is not an abstraction. It is something which a student does or does not possess. It involves such responses as honesty, respect for personality and property rights of others, trustworthiness, and a standard of values not at variance with the standards of the group at its highest levels. While it is recognized that there is no general trait of honor which mechanically transfers from one situation to another, it is assumed that the honor spirit can be so generalized in life experience as to be pervasive, hence functional. It is in this sense that the term "honor spirit" is used throughout this paper.

Perhaps the most common violation of the honor spirit on the college campus is evidenced in the seemingly wide prevalence of student cheating in written examinations and in other class exercises. Although it is difficult to get exact facts, it

1. *Education Adequate for Modern Times*. (New York: Association Press, 1931), p. 61.

is probably easier to get nearer the truth on the cheating situation than in certain other student practices in which the honor spirit seems to be involved.

THE SITUATION REVIEWED

That cheating is a real problem on the American college campus is the testimony of college administrators, faculty members and students from widely scattered sections of the country. At Yale it has been estimated that one-half of the undergraduate student body is guilty of cheating in written examinations.

The *Yale News* is authority for the statement quoted herewith.²

It is sometimes said that college students are simply applying to their experience the principles which they observe operating with such apparent success in the world about them. It is the doctrine of "get what you want, no matter how you do it."

"In the matter of classroom honesty we make the conservative estimate that at least half of the Yale undergraduates are guilty of breaking college rules during the examination period."

At the University of Kentucky conditions are evidently no better, for Miner estimates that approximately half of the student body cheats occasionally. He states further:³

Even if the facts about cheating did not support these estimates, such a pronounced belief that cheating is common is very disturbing. In the same institution among over 350 students filling out the questions a quarter had themselves observed five or more cases of cheating in the last final examinations. Only a third had either observed no cheating or failed to report it in their replies.

In this connection, it is significant that at the Detroit Faculty-Student Conference in 1930 one of the discussion groups voted to focus its attention upon cheating, since this appeared to be one of the most pressing problems in current student life. To quote:⁴

Cheating in examinations and in classes has become so general and open that it is a matter

of concern to the faculty and to the more thoughtful students. A confidential investigation revealed that at least fifty per cent of the student body is cheating, with the possibility of its being as high as seventy-five per cent. Cheating seems to be taken for granted by a majority of students. The main attention is given to avoiding being caught.

HONOR SYSTEMS ABANDONED

The breakdown of the so-called "honor system" on many campuses is another indication of the prevalence of student cheating which has become so overt that faculties and administrators have felt obliged to take some drastic action in the matter. In 1927 Lyman⁵ reported that several institutions had recently abandoned the honor system, in one case after fifteen years of operation. From correspondence in the present writer's possession it is evident that this procedure has been followed in numerous other instances. Included in the list are such institutions as the Wharton School of Finance and Commerce at the University of Pennsylvania, and the Universities of Southern California, Minnesota, and Illinois. Dean Goodnight of the University of Wisconsin writes that the honor system "is quite impractical in a large, cosmopolitan institution, such as a mid-western state university." This in spite of the fact that a faculty committee in 1926 recommended the general adoption of an honor system throughout the entire university.

Some college administrators, however, seem to feel that student cheating is not at all a serious problem in their institutions. A Princeton professor testified that "we have practically complete honesty in examinations," and at the University of Virginia the feeling seems to pre-

Some college administrators, however, seem to feel that student cheating is not at all a serious problem in their institutions. A Princeton professor testified that "we have practically complete honesty in examinations," and at the University of Virginia the feeling seems to pre-

2. "Cheating at College," *Literary Digest*, 106-20, July 26, 1930.

3. J. B. Miner, "The Control of College Cheating," *School and Society*, 32:199-201, Aug. 9, 1930.

4. *Education Adequate for Modern Times*, p. 147.

5. R. L. Lyman, "Problem of Student Honor in Colleges and Universities," *School Review*, April 1927, 35:253-71.

vail that "a real spirit of honor" pervades the campus.* Among the smaller colleges Haverford reports an honor tradition of which it "can be justly proud." But these experiences seem to be the exception rather than the rule.

STUDENT APATHY

While the prevalence of cheating on the campus is a cause for alarm, the attitude of students toward the practice is even more disturbing. The following statement is attributed to a student in the University of Michigan.⁶

"I saw that 'cribbing', or cheating, was not looked down upon by the majority of students, but in fact was practised extensively, so I was not conscience stricken in any way."

In the *Literary Digest* article referred to above, the *Yale News* is quoted as follows:

A man who is convicted by the dean's office of cheating and leaves college under the stigma of that hideous word, takes on an aspect of moral guilt which his companions and the immediate community where he dwells do not of their own accord inflict. The outside world will not judge him by conditions as they prevail here, and so he lives by two standards.

The Wisconsin report of a few years ago, states:⁷

Speaking generally, there exists no student conscience in the matter; no vital sense of the wrongness or unfairness of dishonesty in university work. . . . This fact—the lack of any living moral disapprobation of the prevailing dishonesty—is, in the mind of the committee, of extreme importance. The student body has traveled a long distance toward making the practice a moral.

Not all students are apathetic in the face of the cheating question, however. A student at Ursinus College who recently endeavored to effect a change in conditions writes indignantly:

As for the amount of cheating, I could have raved forever! When a "cheater" is accepted by the group, placed in responsible positions, flaunted before the crowd, and an innocent freshman taught to cheat because it is "being done," I think it is time for a change of some kind, if only the spirit.

The fact that there are students of this type on every campus is cause for encouragement. They constitute the leaders through whom a new spirit will eventually be developed.

CAUSAL FACTORS

Personal-Social

When one seeks to discover the factors responsible for the prevalence of cheating in the college situation, he is likely, first of all, to hear it said: "Well, what else can one expect? Student cheating is merely a reflection in the conduct of youth of the general breakdown in the moral order." Walter Lippmann has developed this point of view, arguing that old ethical standards which held society in check and which were founded on old religious sanctions, have been lost as a result of the break-up of traditional religion.⁸ There may be some truth in this, although it is questionable if an ethical code based upon fear of God was ever very functional. The writer recalls an instance of a student who had cheated in a written test. When called in to discuss the matter the student admitted her guilt, stating that "in the judgment day I shall probably have to answer for it." Apparently the punishment which was sanctioned by her religio-ethical code was, to her mind, sufficiently removed from the situation so that she was willing to risk the chance.

Again, it is sometimes said that college students are simply applying to their experience the principles which they observe operating with such apparent success in the world about them. It is the doctrine of "get what you want, no matter how you do it." One need only mention the operation of the profit motive in its extreme form and the corrupt political systems of our metropolitan centers to indicate the connection. Taking its cue, then, from adult life as it sees it, youth at the college level is merely applying a principle which seems to be generally ac-

6. R. H. Edwards, et al., *Undergraduates*, p. 231.

7. R. C. Angell, et al., *A Study in Undergraduate Adjustment*, p. 52.

8. *Religious Education*, 1926, 21:358-360.

9. Walter Lippmann, *A Preface to Morals*, Introduction and *passim*.

cepted in the larger society from which it has come and into which it is preparing to go. It is obvious that there is something to be said for this argument, for it is a recognized principle of education that environment is one of the most influential factors in conditioning behavior in all its aspects.

Furthermore, it is said that society is to blame because it has failed to provide adequate moral education for youth in the pre-college period. This is meant to be an indictment of the home, the school, and the church. In commenting upon the situation at Yale, referred to above, the *Indianapolis News* is quoted as follows:¹⁰

If the charge can be accepted as true, there is something wrong with the moral training in homes and schools, for it is asking too much of the universities that they remake the moral structure of the young men and women who come to them past the age of adolescence. . . . This is a problem for the churches and schools, and goes back, finally, to the parents.

This point of view is not without reason. It would be strange indeed if one's past educational experience had no effect upon later conduct. In this connection it is interesting to note the findings of Fenton at Ohio University.¹¹ Although his experiment did not include a sufficient number of cases to be conclusive, his results are suggestive. He remarks:

A very striking and optimistic note is sounded by the fact that four out of five students who had the honor system in high school did not cheat in these examinations.

CAMPUS FACTORS

When we turn to the college campus itself, we discover other factors that seem to contribute to the cheating situation. The college as organized is devoted almost entirely to the development of the intellect in terms of factual knowledge. The teacher is employed to teach facts, the student is expected to learn and remember facts. "Judging, appreciating, understanding hardly have a chance. The material is related neither to a general philosophy of life nor to concrete life situations."¹² As an indication of the ex-

tent to which the student has presumably learned facts he is given grades and credits. Some day, after accumulating enough credits, it is assumed that he is liberally educated and out he goes into the world. As a result of the emphasis upon learning facts that are unrelated to student experience and earning credits that will eventually win the coveted diploma it is not infrequent to find a wide gulf existing between the faculty group and the student body. This condition may be said to contribute—in part, at least—to the "getting by" philosophy of life so common to the American campus, in which attitude the practice of cheating and other acts that violate the honor spirit frequently have their roots.

When the college situation, as outlined above, is analyzed it is discovered that cheating may in some instances be traced to any or all of the following factors: lack of sympathy and understanding between faculty and students, lack of vital interest and provision for student participation in the educational process, and exaggerated emphasis on grades and credits.

The wide gap that exists between curricular and extra-curricular activities is another feature of the average American college campus. The faculty presides over the curriculum; and the students, for the most part, are responsible for the activities which are termed "extra-curricular." Because the extra-curricular activities are based directly upon student interests they have a strong appeal and oftentimes possess more real educational value than the so-called curricular offerings themselves. It is not uncommon for students to become so involved in the extra-curricular activities that there is little time left for the work of the curriculum itself. The result is that cheating in examinations, or in other forms of classroom work, is sometimes the only way out of the dilemma.

WAYS OF MEETING THE SITUATION

So far as cheating in examinations is concerned, the two traditional ways of

10. *Literary Digest*, 106:20, July 26, 1930.

11. *School and Society*, 1927, 26:341-343.

12. *Education Adequate for Modern Times*, p. 2.

meeting the issue are: (1) Careful proctoring by instructors or their assistants, or both; and (2) institution of the so-called honor system.

With reference to the first alternative, the degree of honesty in the examination is dependent upon the amount of actual proctoring that is done. Many instructors, however, refuse to function as detectives and thus even in a proctoring situation the amount of cheating may be considerable. What is more important is the fact that the proctoring method creates a condition which can scarcely be called educational in the highest meaning of that term. As students themselves testify, the proctoring system often serves as a kind of challenge to them. The examination process becomes a game between faculty and student, with the student the victor in many instances.

With reference to the second alternative, various opinions prevail. By "honor system" is usually meant a type of control, student supported and administered (either wholly or in part), which aims to guarantee honesty in written examinations and other class exercises; and in some instances is also extended to other forms of student activity.

There are those who share the opinion of President Robinson of The College of the City of New York when he says that the necessary prerequisites for such a system are:

- (1) A reasonably small student body;
- (2) Intimate campus life and community of interest, with close personal acquaintance among the students; and
- (3) Homogeneity in the student body from the standpoint of tradition and social status.¹³

There are others who hold that an honor system should serve as a kind of educational instrument in creating a social attitude against cheating, and as such might have a place on every college or university campus, irrespective of size. This is the opinion of Dean J. H. Minnick of the School of Education, University of Pennsylvania. He writes as follows:¹⁴

The purpose of our honor system is not to force people to refrain from cheating but to develop a social attitude against it. We consider that training people to be honest is as much a part of their education as to teach them History or any other subject. Consequently, we shall always expect to have some dishonesty among our students just as we have some people who have not mastered their academic work. It is our duty to find those who are inclined to be dishonest and to develop a higher sense of honor.

Still others are quite rabidly opposed to the honor system, insisting that it is inappropriately named and unwisely conceived. J. P. Gavit is a noted critic of the system and holds that the solution to the cheating problem lies in the direction of revision of the examination procedure. He is of the opinion that in smaller colleges every professor knows his students well enough so that he could rate them without examinations, and in larger institutions and larger classes it would be possible to frame examinations in such a way that students could not cheat. Says he:¹⁵

They could bring along their books, and have their shirts covered with notes; they could ask their neighbors in the examination room, or go out and consult the traffic cop on the corner. They could take the question paper home and return it next week; no matter what they did, the result would expose their quality of intelligence, and what they had got out of the subject, and out of me, the professor.

It must be admitted that most of the honor systems have not been instituted primarily to develop honor in students, but to control student cheating. As a consequence, practically every honor system has emphasized the judicial aspects, and made little or no provision for building a true honor spirit that would function in all student relationships.

BUILDING AN HONOR SPIRIT THAT IS FUNCTIONAL

It has been assumed in this discussion that what is desired on the college campus is a spirit of honor which will function in various student relationships. Clearly this is something which cannot be secured by fiat or any amount of wishful thinking. It can come only through intelligent

13. From correspondence in the writer's possession.

14. See his article, "The 'Honor' System," *School and Society*, 25:289-292, Mar. 5, 1927.

and honest effort, to which must be added a large amount of patience and a generous portion of human sympathy. Since the honor spirit cannot thrive in an atmosphere which is unfavorable to its growth, certain conditions must be insisted upon as prerequisite for its development. The most important of these are as follows:

(1) A student body that is morally and intellectually worthy of a college education. This of course goes back to the selective process itself. Students should not be admitted to college who are mentally or morally unfit. This calls for a careful examination of the pre-college histories of all prospective candidates for admission and a courageous determination to sacrifice quantity for quality. In their extensive studies Hartshorne and May¹⁵ have shown a high correlation to exist between honesty and intelligence. There is also, according to their studies, a definite relationship between honesty and the economic level of the home from which the individual comes, as well as between honesty and the cultural advantages which individuals enjoy.

(2) A student body that is serious in its purposes—i. e., individuals who are really in quest of an education. This means the discovery and modification (or elimination) of the lazy student at the earliest possible moment in his college career. One college Dean writes in this connection:¹⁶ "Unless and until we can have a class of students who really want to learn, we can't get rid of cheating. So long as all they want to do is to 'get through', they'll do it by any means."

(3) A faculty group that knows as much about youth as it knows about the subject matter which it teaches, and because of this knowledge has such sympathy for and confidence in youth as to be trustful rather than suspicious in its dealings with them. One writer¹⁷ argues that "college teachers and administrators should be compelled to become familiar

with the nature of student conflicts." If this were the case, it is evident that the relationship between faculty and students would be on the plane of understanding friendship. Where this relationship exists the honor spirit would scarcely be a problem.

(4) An educational philosophy which places the emphasis upon growing rather than upon merely learning facts. This is one of the most revolutionary conceptions in modern educational thinking. As Professor Bower¹⁸ indicates:

There is an increasing tendency in current educational theory and practice to break with these traditional conceptions of education as instruction and as training and to conceive the objectives of education in terms of achievement of personality and of an effective social life. From this point of view education is oriented toward persons as persons, both in their individual and in their group life. There is a corresponding shift of emphasis from the experience of the remote past, on the one hand, and from the experience of a remote future, on the other hand, to an on-going and meaningful present experience. However, this focusing of attention upon current experience does not mean the disregard of past experience or the neglect of future experience. The current experience of growing persons is set in the vast framework of the past from which it is emerging and of the future toward which it is moving. . . .

According to this point of view, education is vastly more and other than something that can be determined by adults and imposed from without upon passive and receptive learners, however skilful the technique of inculcation may be. It is nothing less than the initiation of the young into a creative personal and social experience.

It is too much to hope that any college will have the courage to adopt this point of view with all its implications at one sweep; but if the main principle is followed, a great step forward will be made.

(5) Less emphasis upon examinations, grades and credits. This is a natural outcome of the adoption of the educational philosophy suggested above. H. C. Morrison¹⁹ is of the opinion that grades have an essentially anti-educational tendency. He says that

Most of the envy, hatred, and malice of life, and much of the unhappiness, arise out of the

15. *Studies in Deceit*, p. 408.

16. From correspondence in writer's possession.

17. Irwin Edman, "Character and College Education," *Forum*, 79:682-689, May, 1928.

18. W. C. Bower, *Character Through Creative Experience*, pp. 12-13.

19. *The Practice of Teaching in the Secondary Schools*, pp. 74-75.

primitive inclination of men and women to compare one another in terms of social status. And yet the appraisal by rank which the school often sets up in its classrooms must, in the nature of things, furnish the very seed ground for the growth of those fundamental social vices. . . . We cannot build a democracy, not to say a Christian civilization, on such an educational foundation.

It is probably too big a step to give up the system of examinations, grades and credits entirely, but it is certainly important that something be done to decrease the importance that is attached to them. The true honor spirit cannot be built in an atmosphere that reeks of rivalry, jealousy, and discontent.

(6) The realization that a curriculum to be truly educative must be built upon the interests and needs of individual persons. Such a curriculum will not impose upon the student an array of courses which are meaningless to him. At the same time, if properly administered it will provide all that is necessary to make him a fully integrated personality. A corollary of this is that the curriculum will not be divided into curricular and extra-curricular activities. Every activity in which the student engages is a part of the curriculum; every experience which he undergoes is a part of the educational process. This view of the curriculum will not place the faculty in one category and the students in another. It will tend to make of education a sharing process, a co-operative enterprise, in which both teacher and learner have a vital part. This view of the curriculum would also tend to open up for utilization all the resources of the college set-up for the attainment of the desired ends of education. For example, voluntary discussion groups, informal

meetings with professors, athletic contests, class-room exercises, chapel services, and so on—all would be consciously thought of as parts of the college curriculum and would be considered as definitely contributing to the personality development of the individual or individuals concerned.

The honor spirit would be thought of not as belonging to and operating in one particular situation on the college campus, as, say, examinations; but would tend to pervade all the relationships of college life. Honor would come to be thought of not as something abstract and unreal, but as something vital and impelling—as a quality that pervades all life when lived at its highest levels. For life in such a community would not be divided into compartments; it would be a shared experience in which one was for all and all for one.

In so far as a college is able to approach this ideal, the honor spirit will be successfully developed. It is quite probable that the reason for the success of the honor system in colleges where it is still in operation is because education is conceived of, to a greater or lesser degree, in terms of a sharing process. Where all responsibility for the administration of education devolves upon the faculty and the administrative officers, an artificial and unsatisfactory situation results. But where students are given a share in the responsibilities of administration, as, for example, in the making of rules and regulations, in the planning of courses, in the determination of policies, etc., a real and vitalizing educational process is set in motion.





A SERVICE OF WORSHIP THROUGH BEAUTY

LUCILLE VANDIVER

THE Riverside Church offers an exceptional opportunity for the individual expression of religion through forms of ritual, beauty, and art. The liberal spirit of its leaders, the efficiently trained staff of workers, and an exceptionally good equipment make Riverside Church attractive to those who are seeking a creative expression of religious experience and to those who believe that religion should express the changing spirit of a growing civilization.

The Riverside Guild has taken as its major responsibility an evening service of worship which centers around the expression of religion through beauty and art. This has become an established part of the Sunday program at Riverside Church, and attracts a congregation of from three to six hundred people who find in this type of service a satisfaction, and perhaps a challenge.

The Riverside Guild is one of the few groups in the United States that is seriously concerned with the study of worship and its expression through new art forms. This is a challenging thing. It demands a philosophic appraisal of values and also a technique for appropriately presenting these ideas. The leaders wish to develop a group sensitively conscious to beauty and to spiritual meaning in everyday life, and so trained that forms of ritual, religious drama, and music grow out of the group as a result of their own religious feeling and experience. This ideal is being reached in that many of the programs are a result of group thinking and are molded by much discussion and

work together. But however interesting these services may be, we hesitate to recommend them to others for we are humbly desirous of greater perfection and finesse than we have yet achieved.

Probably a description of our month's program and the Guild's approach to it will best describe what is being done. Even during the hot months of the summer, a very small but intensely interested group met for study and discussion. Out of these regular weekly meetings grew the programs which have been followed through the autumn. This small study group sought some idea which would be of sufficient importance to the actual experience of the Guild to command its careful consideration. Much had been said about our present economic condition—unemployment and its attendant evils. As this worship study group considered these everyday problems they came to feel that only as individuals understand and appreciate a spiritual strength can they overcome the material obstacles of living. America's eagerness to gain riches without proper consideration of the spiritual values of love, comradeship, and joyous living has contributed to the present spirit of depression.

Therefore this study group chose as a central idea for the month of October "What Shall It Profit a Man if He Gain the Whole World and Lose His Own Soul?" It was necessary then to search for art forms which would carry out this central idea. After much reading and appraisal the service was arranged in the following order; cards carrying this out-

line were distributed at all church gatherings.

SUNDAY EVENING DRAMA SERVICES
OCTOBER, 1931

The theme underlying the October services is the conflict between the material and the spiritual forces in modern life, with an effort toward evaluating a philosophy which allows spiritual things a place in this mechanistic age.

October 4th

"R. U. R.," a play by Karel Capek.

October 11th

The Evolution of Spiritual Values.

First Episode:

The death of Socrates, from Plato's Socratic Dialogues.

Second Episode:

Nicodemus and Christ from St. John, Chapter III.

Third Episode:

A modern conflict from "The House Beautiful," by Channing Pollock.

October 18th

"Dr. Faustus," by Christopher Marlowe.

October 25th

"Outward Bound," by Sutton Vane.

Assembly Hall

7:30 P. M.

"R. U. R.," the symbolic drama by Karel Capek, was chosen because of its strong protest against a mechanistic age which counts success in terms of profit. This is a vigorous play. It fired the imagination of the congregation into a consideration of the danger of a materialistic philosophy.

The program of October eleventh was planned as an answer—a positive portrayal of spiritual values, opposed to material philosophy.

(1) Socrates clung to the idea of the supremacy of truth even when faced with public condemnation.

(2) Christ's one bit of advice to Nicodemus, the seeking Pharisee, was "You must be born into spiritual understanding."

(3) In the *House Beautiful*, Archie, a recently elected mayor on a popular ticket, opposes a plan to get rich quickly at the expense of his own people. He is crushed by his enemies; Archie believes himself a failure—certainly he is neither rich nor powerful. Jenifer, his wife, comforts him with "Isn't it worthwhile to be a good husband and a good father?"

On October 18 the classic of the seven-

teenth century, *Dr. Faustus* by Christopher Marlowe, was revised for our use. The good and evil angels contend for Faustus' soul. Faustus sells his soul to Mephistopheles for the riches and pleasures of the world. In the end he is tortured with threats of eternal damnation.

On October 25 the same idea was expounded according to modern philosophy. *Outward Bound* shows a group of people after death, bound for some unknown port. These people's destiny is determined by the thoughts and deeds of their lives, but not in the sense of reward and punishment. There comes to each one a spiritual understanding which helps them to see things as they are and to know that the only values which reach into eternity are love and truth.

A program for November was worked out in a similar way. It dealt with "The consideration of America's spiritual heritage through an interpretation of religions which have at some time dominated American thought—American Indian, Puritan, and Negro." This series was followed in December by a plea for "an understanding of everyday religion through an application of the joy and love which Christ brought to the world and which becomes so full of meaning to us at the Christmas season."

The programs for these two months were as follows:

NOVEMBER

"THAT WAR MAY CEASE AND PEACE PREVAIL"

November 1

A consecration service for the cause of Peace.

November 8

Three scenes from Hans Chlumberg's *Miracle at Verdun*

November 15

The American Indian's Religion interpreted by Princess Te Ata.

November 22

The Puritan's Religion, portrayed through scenes from the life of the early colonists.

November 29

The Negro's Religion: The life of Christ in negro spirituals.

December 6

An original musical dramatization of the story of the Hebrew girl, Esther, who through faith saved her people in a time of national crisis.

December 13

A poetic interpretation of the Christmas season.

December 20

A pantomime of the Christmas story "At the Door of the Inn," adapted from the original by Martha Race.

December 27

"The Bishop's Candlesticks," adaptation from one of the stories in Victor Hugo's *Les Misérables*.

"Esther," the service of worship for December 6, deserves a more ample comment. As the service was given it represented the contribution of five groups of people working simultaneously during the period of several weeks. Early in the autumn a new choral group was organized with the presentation of "Esther" as an objective. The choral leader studied carefully Handel's "Esther" but found it usable only in part for the dramatization which we had in mind. There followed a careful research through music libraries for authentic Jewish hymns and ancient Persian music which could be used to build up the story. A dramatic group worked out pantomime expressing the thought of the choruses and recitatives. A dance group worked out the routine for a ritual dance as the joyous expression of the crowning of Esther. Still another group studied pictures of ancient Chaldea, Babylonia, and Persia, sketched the costumes from these pictures, and made the costumes in our own workshop. Still another group was working on stage designs with the problem of presenting a pictorial setting simple enough to be changed quickly from scene to scene.

So interested did the Guild become in this production that considerable interest was shown in the voluntary study of the historical background of Esther and heated discussions followed as to the purpose and value of the book itself.

It was a large and interested audience that witnessed the presentation of "Esther" on December 6.

Early in December, at the regular monthly business meeting and discussion of our worship service which is held

around a dinner table at Old Algiers, many ideas were suggested for the programs in January but it was not until Christmas week that a plan came to us that seemed altogether desirable. A few leaders, gathered around a fire in the Guild club room on the fifteenth floor, were talking of the New Year. From this informal discussion which lasted till late in the evening resulted the following outline:

**SUNDAY EVENING SERVICES
JANUARY, 1932**

Recurrent new years bring with them always a desire to start life afresh, as evidenced by New Year Resolutions and similar customs in vogue in different ages. Omar Khayyam expressed this desire with the words:

"Ah Love, could thou and I with fate conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits—and then
Re-mould it nearer to the heart's desire!"

With this thought in mind, the Riverside Guild has planned the following worship services for the five Sunday evenings in January:

January 3

A Philosophy for the New Year, presented through Those Who Doubt and Those Who Believe, assisted by two choirs under the direction of Arvid Samuelson.

January 10

"Upstream," an original Guild play in two acts, depicting the positive values to be derived from the present world economic crisis.

January 17

"Experience," a modern morality play to be presented by the Broadway Temple.

January 24

"What Men Live By," a dramatization of a Tolstoi story of Love.

January 31

The Trial Scene from George Bernard Shaw's "Saint Joan," showing the embryo idea of reconstructing the life of the nation for the betterment of the individual.

Assembly Hall

7:30 P. M.

The play *Upstream* came as a suggestion from the Unemployment Committee of the church. Their varied experiences with very practical problems had led them to determine certain values growing out of the present depression. They wanted these values stated in dramatic form. "What changes," said they, "can we expect twenty years from now?" The play *Upstream*, therefore, was a forecast of living conditions in 1952.

The play *Experience* offered an excel-

lent opportunity for the young people of the Riverside Guild to become acquainted with the sixty or more young people from Broadway Temple who presented one of their plays in our church auditorium.

There have been increasing requests on the part of other churches in New York for us to send to them some one of our completed services of worship. Both "What Men Live By" and "Saint Joan" were sent out to other churches during the month of January.

The programs for February derived their interest from the present disarmament conference and consideration of peace. Again the Guild will present an original play. This has developed in the Peace Group which has met regularly since last October. The February program is developed as follows:

SUNDAY EVENING SERVICES FEBRUARY, 1932

Theme: Peace—A Way of Life

Peace flourishes most among those people who love a peaceful life, who are born with, or acquire peaceful thoughts and dispositions. These four programs seek to interpret conditions of living and thinking which tend toward establishing the philosophy of Peace in the individual.

February 7

Vincent Burns, poet and lecturer, will read from his collections of war-time poems, "The Red Harvest."

February 14

The Peace Group of the Riverside Guild presents an original dramatic production, "The Great Commandment," built around the Biblical sentence, "This one command do I give ye, that ye love one another."

February 21

The philosophy of peace in the individual and the home will be portrayed through the drama, "The Twilight Saint," by Stark Young.

February 28

The Men's Class of the Riverside Church present Dr. Arthur E. Bestor, President of the Chautauqua Institution, who will give his Bicentennial address on George Washington. Assembly Hall 7:30 P. M.

The Riverside Guild is an organization of some 250 young men and women between the ages of eighteen and forty—the average age is twenty-five, with leaders nearer thirty. For the most part they are young college-trained people in busi-

ness and professions. They are a mature group, employed during the day, who give themselves to this work as a volunteer service during leisure time. Though as a group they are capable and intelligent, only a handful have had special training in either art or religion. The responsibility, then, falls on a few leaders who have dedicated themselves to this work and who have worked ceaselessly to carry out their ideals. There is only one paid worker—the executive secretary—selected by the Church because of previous experience and training in religious drama and art.

The responsibility for the programs, as far as the Guild is concerned, centers in the Department of Worship, headed by the Director of Worship. The Director of Worship is selected by the Guild as one having the greatest ability in this field. He works closely with the Executive Secretary; makes contacts with Guild people; and as evenly as possible proportions the work among them, dividing up the Department of Worship into a Worship study group, a program-planning group, directors, staff designers, costumers, musicians, and a chorus. Please hold in mind that all of the work in preparing a worship service from the conception of the idea to its final presentation, including the directing, stage construction, and costuming is carried through entirely by volunteers working during leisure time.

Some group of this department is busy at the church every evening of the week, and many times several groups are meeting simultaneously. The preparation of a program every Sunday, using people with little or no training, to be given before an audience as critical as a New York audience can be, is no small task. The very fact that a number of the Guild are willing voluntarily to carry forward this program week after week through an entire eight months testifies to its definite value. Even though only probably a third of the total membership of 250 actually take part in worship services, the entire Guild is keenly interested in the service.

Many of them have come to Riverside Church dissatisfied with old religious forms and methods and deeply conscious of the need for the freer expression of religious thought. A smaller group of individuals is inspired by a love of beauty and a desire for creative self-expression. A still smaller group is interested in the actual study of worship, its past history, and present meaning. They are willing to dig into the past and find out how ancient religions—Egyptian, Greek, and Roman—expressed their ideas. They are interested in studying the forms of ritual, poetry, drama, and music by which truth has been expressed; in comparing the contributions of the Catholic, Episcopal, and Protestant churches; and in studying the congregation and as far as possible determine the psychological impression which their service of worship makes upon its members. This group is now turning its attention to the writing of litanies.

The executive secretary has given several years to a study of religious experience and its appropriate art forms. She believes that beauty has more vital life than either precept or law; that a kinship with the divine can be achieved by creating a noble or a lovely thing; that great thoughts find root most quickly when a situation is built which can interpret these thoughts.

The minister and advisors of the Church are interested in tying religion up with actual living and the development of personality through service. It is believed that all ability of whatever degree can be consecrated through service. That some are given to singing, others to speaking in public, some have gifts of interpretation, others of artistic conception, while still others may fit best in a sewing room, on the stage, or in the research department of a library. If the service is

voluntarily given to an idea bigger than themselves the service is consecrated and becomes religious.

Those taking part in the service throughout the year, for the most part, are not interested in philosophical discussions of what they are doing and why. But they do believe that religion is a seeking for the *best they know* and they are expressing *their* most significant thoughts in the most beautiful forms of *which they are conscious*. Since no favoritism is encouraged these worship services have imposed a discipline on the personal ambitions of the group. We wish those taking part to think of themselves as priests and priestesses rather than actors and actresses. There is no exploitation of personality. On the programs appear no names and no applause is permitted. There is a conscious attempt to minimize the theatrical and the spectacular—thus to enhance the central spiritual theme.

It is not to be doubted that these services have had a deep and expanding influence on the lives of the young people who have contributed. Young men with no religious training and little respect for religion in general have been swung, probably by social contrasts, into some part of our program and have grown into a sense of reverence. Young women eager for self expression—a little too ego-centric perhaps—have worked patiently, constructively, on making beautiful some piece of pantomime, until their work gained life and purpose.

Young people who did not know where to find one book in the Bible from another have learned to come before the congregation for Scripture reading and prayer.

In the midst of every human being is flowing a river of life like a great hidden spring which needs only to be tapped by some penetrating purpose when it will flow upward into revealing beauty.



THREE MUCH ABUSED WORDS

Their Significance for Religious Education

ELEANOR B. STOCK

GREAT words, like great men, are most abused when they are most needed.

Three such words at once come to mind—*soul, religion, service*. They, like the heroic figures of history, are symbols of generations of human experience at once universal and individual, embodied for all time and eternally recreated. They have always in every age been profoundly meaningful. But never have they been of such supreme significance for human life as today.

We are living in a world of many tools, wide knowledge of fact, and much "*doing*." At the same time, it is a world of little wisdom in the use of its tools and its knowledge, and of scant understanding of *being*. All its tools, all its knowledge, all its great busyness, are working not toward life as it was intended they should, but toward chaos. This machine age with its World War in 1914, and its present world-wide economic depression, is one in which social problems have increased a thousandfold in number and complexity. Our modern world is in desperate need of men and women to whom *soul, religion, service*, are not "just

words," but *the living stuff of realized experience*.

Yet it is these very words that it abuses most. Our habits of thought and of living squeeze them dry of all meaning. Pseudo-science, copying the phraseology, but denying the spirit of genuine science, denies the existence of *soul* and the reality of *religion*, and makes of *service* a mechanical routine of action patterns. The habit of mistaking the tools of living for the life which they are to create and making them ends in themselves leads us to live from *without* inward instead of from *within* outward, and makes of these three words the abstractions Soul, Religion, Service, set over against us and divorced from *self* instead of one with its center of being. Mechanized work and mechanized play, pursued in time to the pulses of machinery beating at top speed, numb our perceptions of the deeper meanings of which these three words are symbolic.

Of these much used and abused words, *soul* is the soil, *religion* the tree, *service* the branches and the integration of all three in personality, the fruit and flower. *Soul* is in fact, therefore, the most significant word in language. In his fine

book, *The Meaning of Culture*, John Cowper Powys writes that

... behind all the great controversial names, such as . . . "soul" . . . there lies some actual feeling or sensation or experience; which, under a quite different name, or perhaps under no name at all, *must still exist*, when the logical fashion of the hour, refusing to use such traditional expressions, has moved on and away.

Behind the word *soul* is an experience or feeling so basic to human consciousness that it supports and gives birth to all the manifold interplay of life as conscious human beings know it.

The moment our feeling for the inner content of *soul* is permitted to grow dull and numb, our ability to sense the overtones of experience, to live, making life a discovery of significance, becomes paralyzed. Self-consciousness is a handicap, but without *consciousness of self*, a very different thing, *living degenerates into existing*.

Modern education equips our young people with a wide knowledge of facts and trains them to earn a living, but, if we are honest, we must admit that both secular and religious education fail to give them this consciousness of soul, of self, without which they will never achieve integrated personalities capable of meeting the challenges and social problems of modern civilization. It is this awareness of soul that the Great Teacher taught and achieved, and religious education dare not fall short of the same high standard.

To achieve this standard, church and church-school must lay greater stress in their classes, young people's groups and camps, upon two things at present more or less ignored—esthetic appreciation and meditation. Certain contemporary schools of thought tend to convince youth that soul is non-existent. Their arguments seem plausible in an industrial civilization in which soul is so obviously ignored as

The habit of mistaking the tools of living for the life which they are to create and making them ends in themselves leads us to live from *without* inward instead of from *within* outward.

irrelevant. But none of these arguments, however convincing, will succeed in destroying the *consciousness of soul* in Ellen and Mary Lou, in Jim and Jack, if they have been taught to love the world's heritage of art. Art, in Lewisohn's words, "seeks to clarify and interpret experience and to intensify consciousness of life."

To intensify consciousness of life is to intensify consciousness of *self*. Great music, great art, great literature, are keepers and creators of that mysterious something symbolized by *soul* and challenge us to account for their existence in any other way but by positing a soul as their creator.

If this is true, and I think we are all agreed that it is, then training in the appreciation of the world's great art, so much of the best of which in literature, painting, and music, is religious and available for use in worship services and class rooms, is an integral part of religious education, for it is the aim of religious education to help youth achieve greatness of soul. Arlo Bates writes, "Only that soul is great which can appreciate greatness." *Art is both the creator and the evoker of greatness*.

After all, giving boys and girls an education in esthetic values is just training them to form the habit of selecting the best in literature, art, and music, rather than that which is second rate. This habit will be of immense service to them in later years when they are the men and women bearing the burdens of our world's complex problems, for it will not only strengthen their sense of soul but train their minds to select material from the flow of experience about which their souls may become integrated in hours of meditation, and thus help them to develop a discriminating perception of moral values, for that which is morally esthetically satisfying, and, as Ouspensky says,

"That which is *not moral* is first of all not beautiful, because not concordant, not harmonious."

Nothing, therefore, is so needful today than that religious education teach youth meditation. It is no wonder the philosophies which deny soul appear cogent to youth; the restless rhythm of our daily life, much like that of a mechanical Jumping-Jack attached to a dynamo, gives them no time to visit with the *self* within them and come to know, and understand, and reverence it. The simplest and most effective method of combating this rhythm, and restoring consciousness of the soul which is "I," is the very old one of taking a moment anywhere and any time, just so it be at least once a day, for meditation. Our young people must be taught more than audible prayer. They must be taught that inner concentration in which release from and clarification of the impact of experience upon the human soul is obtained.

This training in the habit of "withdrawing into the sanctuary of the innermost self," to use Amiel's phrase, will do more than any one thing to give young men and women a feeling for that something, which is the core of their being, of sufficient intensity and depth to resist the psychological theories which deny it, or the machine age rhythms which dull it, and realize through personal experience that theories may come and theories may go—my apologies to Mr. Tennyson—but *I, you, he, she, it*—your *soul*, my *soul*, will still be there and as always indispensable and in good standing. Young men and women armed with this vivid sense of an inviolable *self*, uniquely their own, will escape being degraded from human beings to mere automatons reduced to the meaningless routine of pushing buttons, shifting gears, and turning dials. On the contrary, far from machinery using them, they will use machinery as a master craftsman uses his tools in the interests of harmonious and beautiful living.

Those who are most conscious of that core of being within them for which *soul* is the only adequate word are also most conscious of that *Other Self* which touches them through multitudinous channels and is at once *within* them and *about* them. This realization of the interplay of response between *their self* and *that Self* is religion. The realization of soul is the soil from which the word *religion* gets its vitality. And yet you and I know men to whom the word *soul* is the symbol of personally realized experience but to whom *religion* is "just a word."

There is nothing strange in this. In secular fields religion is robbed of its "rich experiential context," to use Prall's phrase, by a popular scientific "slanguage" and a "catch as catch can," haphazard acquaintance with all kinds and conditions of "isms" and "ologies" denying the validity of the religious experience. This obstacle to a perception of *religion* can be overcome by helping youth to win through this scientific "slanguage" and pseudo-scientific attitudinizing to a genuinely scientific attitude of intellectual integrity such as has always distinguished our great scientists. Romain Rolland suggests a working method for accomplishing this, when he writes in *Prophets of the New India*, "The first qualification for knowing, judging and if desirable condemning a religion or religions is to have made experiments for oneself in the *fact* of religious consciousness." This may seem a bit radical and entail certain risks. I, for one, am convinced that the very worst such a method could do would be to transform otherwise dull and mentally inert classes into vividly interesting and intellectually satisfying discussion groups of keenly alert boys and girls and young men and women.

More serious abuses of the word *religion* lie in the popular confusion of religion with the sum of church activities plus curricula, plus programs, multiplied by church membership; and the popular worship, on the one hand, of the cult of the average, and on the other, of an

equally violent reaction against the average. It is no wonder, therefore, that the church so frequently fails to have more than a temporary hold on young people seeking a more profound understanding of life. The exceptionally bright son or daughter of Jones comes to confuse religion with the cult of the average and scorns it as intellectually spurious, while Smith's very average son and daughter come to confuse it with the bizarre, and scorn it as opposed to common sense.

The problem of religious education is to help youth achieve or re-achieve an *emotional perception of the human experience that has given birth to the word form*. Curricula, trained staffs, equipment, and programs are needed but in themselves can only teach youth *about* religion. It is religious education as *shared experience*, broad and deep enough to include the needs and viewpoints of both the Joneses, and the Smiths, that is needed.

It is a large task. Personally shared experience is necessarily limited by time, space, and the fact that, as Spengler says, in *The Decline of the West*, "We never use a word twice with identical connotation and no one ever understands exactly as another does." It can, however, be made easier by encouraging boys and girls to seek these broader horizons for themselves by means of wide reading. Each class might build up a little library of its own, adapted, of course, to its needs and age level, but including books for both the exceptionally alert Joneses and the more stolid Smiths. The range of books must, however, be sufficiently wide to cover something at least of the many fields of human interest into which religion enters, and cover it from a universal standpoint as well as that of any one creed or race. The older groups might well include in their libraries *The Ethics of Confucius* and a translation of Laotzu's *Tao* as well as those "classics of the soul's quest," Amiel's *Journal*, Pater's *Marius* and the *Imitation*. There is also a wide selection of poetry of the first rank

from which to choose in such anthologies as Van Doren's *Anthology of World Poetry*, Miss Wilkinson's *Yule Fire*, and *Contemporary Poetry*, and Martha Foote Crow's *Christ In The Poetry of Today*, to mention only a few.

Wide reading will help youth to catch something of the vital life that is back of the word *religion*. It will help them to make the thrilling discovery that religion is rooted in human experience; that for the practical men it is, in Coe's words, "the product of the grind of existence . . . that ever seeks to transform itself into freedom and joy"; that for the poet it is as Santayana expresses it, "poetry becomes the guide of life"; that for the mystic, like Plotinus, it is "the flight of the alone to the Alone"; and for still others it is, in Thoreau's words, "that which is never spoken." It will help them to make the further discovery that all religions are born of the same basic life stuff and that religion is like a rare old crystal cut by common human experience into innumerable facets, flashing red, green, blue, yellow, purple, several colors at once, or remaining dull and lifeless according to the way in which men and women turn it toward the light.

But is there not a danger that this method will estrange our boys and girls from Christianity? Not if they have been shown Christianity in Christ rather than in a creed. The discovery that religion itself is universal while its forms are relative to race, environment, historic background, and individual temperament—will not estrange them from the religion of Jesus because that religion is so deeply rooted in and so at one with the very soil of life, that it is as old as the generations, and, what is more important, as new as each fresh flower of personality awakening in youth.

What this method will do is to help youth to realize that religion is broader than any creed and that, although its forms may vary and change and be declared obsolete, religion itself will endure as long as man, all arguments to the con-

trary. It will help young people to feel religion as living experience and encourage them to achieve its realization in harmony with their own innate individuality.



Soul, religion, service, belong together; to abuse one is to abuse all three.

I recently picked up *Grass Roofs*, that charming autobiography of the Korean, Younghill Kang. Writing of his early contact with fellow students, like himself seeking Western culture, he says, "... they seemed to get the idea of 'service' from America and I felt like just hating the word." Haven't you, at least once, felt the same way? I have, many times. And yet service is a lovely word. What is wrong about our use of service that in all honesty we must confess it makes us "sick and tired?"

Isn't it that service has become a kind of twentieth century idol? It is no longer the reflection of our inner life but the abstraction *Service* of which we are the tools rather than the creators. And what an elaborate ritual of campaigns, committees, drives, chairmanships, and conferences we have organized in its name! Go into any church, or any organization whose business it is to serve and listen to the hum and watch the rushing to and fro of tense-faced people bent upon *serving*. Are they joyous and happy in this ritual? Some are, but all too many, even among young people, are nervous and weighed down by a feeling of futility in serving.

Our modern world is in great need of those who understand the art of serving, but of those who understand it as the Master did. He never said, as we do, "go to, now I *will* serve and if it kills me." He never condescended, as we do, suggesting to others that he had been put to endless trouble to do them good. Jesus served because he couldn't help *being himself*. His service was the unforced surplus of a personality so rich in *being*, in intelligence, and understanding that all

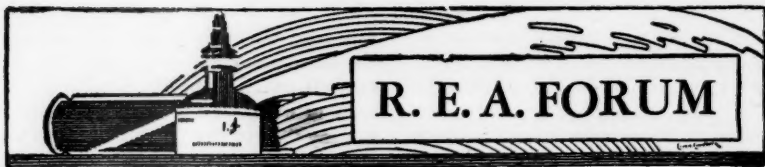
who came in contact with him received new life. His service was not worship of the abstraction *Service*; it was the spontaneous overflow of his inner life. We tend to overlook the fact that Jesus did not say "Serve thy neighbor as you think he ought to be served," but "*Love thy neighbor as thyself.*"

The Greek ideal of self-culture, therefore, far from being opposed to Christian culture is its sister ideal. Service that is worthy of the name demands the wisdom that is love and the love that is wisdom, or "a creative impulse that is one with the illuminative power of intelligence," to use Havelock Ellis' words.

Youth is anxious to serve. But young people will be led astray by propaganda and mob manias masquerading as service, unless religious education helps them to see that they serve most through what they are rather than through what they do in common with others, and that to refuse to act with the mob is often the highest service they can render the world. It is to our shame that school and church alike omitted to teach this to youth during the World War. This omission has betrayed both youth and the Master, in the name of service.

After saying he felt like just hating *service*, Kang adds, "Who are the people who really give service to humanity? Only those who can't help it, who give service as by-products of their own joy or anguish. Shakespeare worked for himself, not for others. Michael Angelo did not give bologna, but the blood-jumping stuff of life."

The supreme test of modern education, particularly religious education, is, therefore, its success in developing from the youth of our schools and churches men and women to whom the words *soul, religion, service*, are symbols of *personally realized experience*. And it may be that the civilization of tomorrow will depend upon whether or not education meets that test.



The members of the Editorial Staff and Committee invite the readers of Religious Education to participate in the Forum. Let us know what you think about the articles appearing in the journal. If you feel that we are over-emphasizing some fields and under-emphasizing others—tell us. If you feel that we are failing to get at some of the things we should be handling, discuss them through this section of the journal. We will welcome your cooperation and participation.

A Church Group Thinks About the Depression

To the Editor: The most exciting discussions I have attended in many a day—and I should add that I was present rather in the capacity of a listener than that of a participant—were a series organized by a group of dynamic men and women in the community in which I live and held in the church in which I minister. The *Chicago Daily News* described them as “two hundred leaders in Chicago civic and social life—professors, medical experts, railroad executives, manufacturers, philosophers, housewives, mothers and fathers.”

Their theme was the present economic depression, its causes, and its possible cure. It was a subject which in itself contained no little stimulus, but it was the sound and sustained thinking that many of the people, much to the surprise of some of their neighbors, had obviously been putting on it, that kept the argument moving on a high plane and toward a definite end.

From the start it was decided that one of the group's objectives should be the publication of a set of “findings.” In consequence, each person at the beginning of each session was handed a mimeographed sheet which served both as a syllabus for the discussion of the hour and as a draft to be corrected and incorporated in the final findings. As the series was noticed by the public press, there were not a few special pleaders present eager to dilate on their cure-alls, and there were not a few letters sent in by Millennialists, Communists, and every grade of crank between. The company was so heavily dominated, however, by men and women of sanity and standing that the meetings were never seriously diverted from their main purpose.

The group sat in a hollow square, the leaders sitting on one side behind a long table. At each session the discussion was begun by an address by an expert in his subject.

The reason, Mr. Editor, I submit to your columns this account of a happy experiment is two-fold. In the first place, it is my impression that we have in the idea of the Round Table thus made up both of leaders and of the public, a device for adult education unsurpassed in its effectiveness and utilizable in almost any church anywhere. I should welcome, in behalf of the organizers of the group, suggestions

from others as to improvement in detail of technique.

In the second place, the findings themselves which the group evolved after much travail of spirit should be of interest to your readers. It should be borne in mind that they are the distillation of the thoughts not of clergymen but laymen. Could they have been more specific? Should they have been less so?

A DECLARATION

By members of a group gathered at a Round Table

The current economic depression has affected all people so vitally that it is impossible for the church not to be definitely concerned regarding it.

Though, in our opinion, it is not the function of the church, standing on eternal foundations, to prescribe or endorse expedients which time and ripper judgment might bring into disrepute, yet we believe it is her province to discover and proclaim those changeless underlying principles upon which the welfare of individuals, of the family, of the state and of humanity as a whole depends.

We therefore, as part of the greater church, though we find ourselves divided in opinion both as to the specific causes of the present crisis and the specific remedies for it, have sought to penetrate beneath the surface of our differences to the fundamental laws against which we seem as a race to have offended and which, if we are to enjoy the orderly processes of economic evolution, we must obey.

Upon certain truths we find ourselves in unanimous agreement:

1. Our troubles are due to no natural calamity but to human imperfections, individual and social: we have brought our present plight upon ourselves by ourselves.

For ourselves, therefore, we propose to accept our troubles as merited and to seek the causes as the first step toward correction.

2. We have not sufficiently given ourselves as a people to the study of the total problem of the social order but have lived too narrowly within the interests of our immediate surroundings.

We therefore propose to apply ourselves seriously to the intelligent understanding of the needs of human society in the large, con-

fident that God, in his enduring good will toward mankind will impart his wisdom to those who inquire for it.

3. We have failed to produce public-spirited leaders in sufficient numbers to conduct the affairs of society, and we have also failed to secure the selection of those best qualified to lead.

We therefore propose to devote ourselves to making prevail those spiritual forces which tend to develop the best social motives of men and women, and to take all practical measures to place in positions of authority those persons most capable of filling them worthily.

4. The day of untempered individualism is ended, but our civilization has failed to solve the problem of production at the point where competition has ceased to be the life of trade and become the death of it.

We therefore propose to devote ourselves to the development of a social order in which individual initiative on the one hand and democratic regulation on the other will be so adjusted that the "abuses of each will be avoided and the benefits of each retained."

5. Our civilization has failed to solve the problem of industrial and agricultural organization to the extent that a large number of able-bodied men and women, willing and desirous to work and earn their living, can find no work to do and must now depend on the rest of society for support.

We therefore propose to accept our share of responsibility for the involuntarily unemployed today, and for the future to devote ourselves to the promotion of continuity of employment, security against the failure of it, and a more equitable distribution of profits.

6. Humanity has not recognized with sufficient clearness the fact that the world is essentially an economic unit, and that the prosperity of the whole is dependent upon the prosperity of each part.

We therefore propose to exert ourselves in behalf of those influences which tend to replace economic hostility between nations with international law, order, and cooperation.

7. In general we believe our difficulties have overtaken us because men have thought first of profits and only secondarily of serving their brother men.

We therefore commend and will assist such efforts as industry is putting forth today in this nation and elsewhere in the world to plan production and distribution with full regard to the public welfare; we disapprove the attitude of indifference in this matter; and we denounce and will oppose that individual or organization that seeks profit at the expense of the common good.

8. We are aware that planning for a better world will be taken seriously by nobody if it is not taken seriously by the men and women of the church, for the church throughout the ages has been the chief source and treasury of the belief in man and his future.

We therefore pray that for the difficult task of applying these principles in our own business relationships we ourselves may have

courage, taking in earnest the saying of Jesus, "Seek ye first the kingdom of God and his righteousness and all . . . things shall be added unto you."

Signed by

Members Present at the Round Table.

With the foregoing as a basis, we now propose to study and formulate judgments concerning contemporary measures and men, to the end that we may do our full share toward preserving and promoting the common welfare.

Should anyone desire copies of this "declaration" for use in his own community, I shall be glad to see that they are provided, as long as the supply lasts.

DOUGLAS HORTON,

Minister, The United Church of Hyde Park, Chicago.



We Must "Get Into Newspapers, Movies, Radio," Etc.

To the Editor: I find my *Religious Education* very stimulating reading. Still I think that day school teachers, preachers, and others interested in religious principles are seriously at fault in not finding ways to reach the great mass of common people with teaching which they can assimilate. Our great wholesale producers are giving us excellent material, but no adequate provisions are made for retailing it.

Many pupils in my classes who formerly would accept Christian ideals of service, look at me as if they thought me a dreamer who did not know what real life is. Occasionally their ideas are expressed in some materialistic conception of success. Selfish business ideals expressed in newspapers, magazines, and in the praise of men of similar ideals shape their real aims.

Just how to impress such ideas as we wish upon them is not easy. But it is my conviction that we never shall succeed till we get out of churches, pulpits, and school rooms into newspapers, movies, radio, street car ads, wayside ads. and into every public place that the ideals may have the atmosphere of reality.

FREDERIC S. LA RUE,

Department of English, Wayland Academy, Beaver Dam, Wisconsin.



What to Teach Children Concerning Immortality

To the Editor: Have just read Mrs. Fahs, article entitled, "Should Peggy and Peter Pray?" and found it very helpful and candid. I would like to suggest that a somewhat similar article by Mrs. Fahs or someone else be contributed covering what we should teach children concerning immortality. Perhaps the article could include in such a consideration all ages from the youngest up through the young people, assuming that the difference in age would make a difference in the teaching or lack of teaching.

W. BRADFORD BAYLIS,

Director of Religious Education, Chevy Chase Presbyterian Church School, Washington, D. C.



BOOK REVIEWS

Community Organization in Religious Education. By HUGH HARTSBORNE and J. QUINTER MILLER. New Haven: Yale University Press. P. 250.

Increasingly educators are recognizing that the educational impact must be integrated if Christian character is to eventuate. No one church is able to do a complete job in the field of religious education. The community is the real educator. And so the agencies that promote religious education must co-operate on a community basis. All admit this, but here is a scientific study, showing the necessity for such procedure and illustrated by a suggested program in a typical city.

The book falls naturally into three parts. Part I records the results of a fact-finding analysis of the religious education progress of thirteen agencies in ten cities and one county. Part II is a detailed study of a single community, New Haven, Connecticut, illustrating and concertizing the generalizations arrived at in Part I. Part III is a scientific program built on the basis of the findings for the city of New Haven. It is intimated that the program is to receive endorsement in New Haven. It is certainly to be hoped that it will and that a later volume will describe the results of the experiment.

The unique features of the program are three-fold: the method of control through a council, the recognition of two types of agency—one religious educational and the other social welfare—with provision for their co-operation, and the building of a program on functional rather than structural or organizational lines.

As to control and inter-institutional representation, four elements are recognized. These are the people, the churches, the denominations, and other agencies. Each church that elects to support the co-operative program of religious education will be allowed to elect three voting members of the council. Where two or more churches of the same denomination have a community union, it may elect two

voting members. Such agencies as the Y.M.C.A., the Y.W.C.A., and the Boy Scouts, which are engaged in religious education programs, are to have representation and all the social welfare agencies are first to be associated with each other in a general organization and then to be represented as a group in the council. However, the Council is to be reciprocally represented on the directorates of the service agencies, so as to prevent competition, overlapping, and duplication of effort. The churches will do their co-operative community religious educational work through the council, which will be the sole accredited inter-church agency for religious education in the community. The reader wonders why the plan does not provide for ex-officio, or other, membership in the council of general denominational executives who may be residing in the community. Certainly the Divinity School of Yale University should be recognized as an agency, and many will think that the public schools are entitled to recognition as much so as the social welfare agencies.

As to program, the principle is recognized that it should consist of such activities as the local situation requires to yield a well-rounded ministry to the community's religious educational life. The New Haven situation "indicated that educational activities should be strengthened and expanded in the field of leadership training, in activities for young people, particularly those from eighteen to twenty-three years of age, in adult religious education, in statistics and surveys, in social service, and in supervision of the program within the local church." Accordingly, the program is built on these specific lines. In other situations, the program would conceivably be very different.

The book is printed for the Institute of Social and Religious Research and bears on almost every page the dispassionate earnest search for facts and their scientific interpretation for which the Institute is well known. For its bold enunciations

ation of the principle of comity as applying to agencies of religious education and social welfare work as well as to denominations, the book deserves to take high rank. Public opinion will eventually force these agencies to recognize and employ this principle. For another principle too it deserves high commendation—that where new procedures are inaugurated to further religious education or social welfare they need not be organized into additional organizations or movements, but should be incorporated into the programs of agencies already existing. We have far too many agencies now and should federate and integrate those we now have rather than create new ones.

It is a book that has long been needed and is a signpost pointing the way to the new day long overdue.—*W. A. Harper*



Evolution and Religion. By REV. JOHN A. O'BRIEN. New York: The Century Company, 1932. Pp. 278.

Ever since the publication of Darwin's *Origin of Species*, something over seventy years ago, the question of evolution has been a battle ground between scientists and theologians. The enemies of religion hailed the theory of evolution as a death blow to belief in an intelligent Creator; and too many theologians, immersed in their traditional viewpoint, accepted at its face value this estimate of their opponents.

Of course, from time to time there were scientists and theologians who tried to find a middle ground, but generally speaking the scientists did not satisfy the theologians and the theologians did not satisfy the scientists. In the meantime, scores of thousands of our young people who were taught in religious schools and journals that the universe was created in six days some six thousand years ago, and man's body formed directly by God from slime of the earth as a sculptor models a statue from clay—in a word, that evolution was incompatible with Christianity,—drifted away from Christianity when they came to accept evolution.

Naturally, Father O'Brien's effort at a reconciliation between religion and evolution will not end the controversy, will not convince the die-hards in either camp. But it will go far toward saving the religious faith of many a college student who really wants to believe both in God and in evolution. And it is significant that the book comes to us with the endorsement of both a scientist and a the-

ologian of unquestioned standing. For Professor Michael Pupin, head of the department of physical sciences at Columbia University, writes:

"Dr. John A. O'Brien's book will be welcomed by all ardent students of the relationship which exists between science and religion. It has been my sincere belief for many years that this relationship should be the subject of a course of lectures in our American colleges. But the embarrassing question always met me, where to find teachers who are competent to conduct such a course. I do not believe that many teachers of that type exist today. Dr. O'Brien's book lays the foundation for the training of such teachers; it is therefore epoch making. His masterly exposition of the history of science and theology reads like a romance; it will certainly be enjoyed not only by advanced scholars, but also by the undergraduate students, and even by people of less advanced educational training."

And Father Souvay, rector of Kenrick Seminary, St. Louis, a professor of Sacred Scripture, and therefore of necessity perfectly orthodox theologically, else he would not hold such a position in that stronghold of conservatism, the Catholic Church, contributes an introduction, in which he says:

"Dr. O'Brien has written a book which, read and pondered over by scientist, philosopher, theologian, and layman alike, will, by flooding their minds with the purest and brightest light, bring them nearer to God. The reader must judge for himself. To him, therefore, I say simply and confidently: *Tolle lege*, and go resolutely whither it leads you."

In his first chapters, Father O'Brien sympathetically outlines the scientific arguments for evolution. Then he goes on to show that the conflict between scientists and theologians on the question came about from theologians using the Bible as a textbook of science, and scientists, such as Haeckel, drawing theological or philosophical conclusions from scientific theories or facts. He lays down the fundamental principle that scientists are supreme in their field, and warns theologians not to continue the mistake they have so often made of arbitrarily limiting that field because of certain biblical texts.

Granting all that scientists claim in regard to evolution, does this eliminate the necessity of an intelligent Creator? No, answers Father O'Brien. And the development of the reasons for his answer form the most persuasive discussion to

date of this important question. No one else has used so effectively the facts of science itself. As far as he goes, he has produced a clear, readable, convincing exposition.

The one serious criticism that might be directed against the book is that Father O'Brien does not go far enough. Does belief in the Bible require belief that all human beings are descended from one original pair? That the first woman was produced in some special way from the first man? Is there an essential distinction between lower animals and man demanding for the advent of man a direct and immediate intervention of the Creator, or may human intelligence have evolved by natural processes from merely animal intelligence? However, Father O'Brien realizes these problems as well as anyone else, and in his preface he expresses the hope of writing another book to deal specifically with them. If that future book turns out to be as good as this one, we may well be grateful.—*J. Elliot Ross*



Science and Religion. New York: Charles A. Scribner's Sons, 1931.

Twelve British leaders gave a series of thoughtful broadcasts on the relation between science and religion and their addresses have been made available to the reading public. There is no agreement among them upon details but they all have an earnest devotion to truth and an eager interest in the welfare of persons and of society. This volume will be of great help to Americans who are trying to think clearly; those leaders who bear responsibility for guiding adolescent and adult life will need this book upon their shelves.

Michael Pupin has written a short but illuminating introduction. The men who share the symposium are: Sir J. Arthur Thomson, A. S. Eddington, H. R. L. (Dick) Sheppard, J. S. Haldane, L. P. Jacks, S. Alexander, Dean Inge, B. Malinowski, Father O'Hara, Julian Huxley, Canon Streeter, and Bishop Barnes.

The significance of the volume may be indicated by representative quotations. With reference to science, the following important suggestions are made:

"Science, like art, or morality, or religion, is simply one way of handling the chaos of experience which is the only immediate reality we know. . . . But science has two inherent limitations. First, it is incomplete, or perhaps I had

better say partial, just because it only concerns itself with intellectual handling and objective control. And secondly, it is morally and emotionally neutral. It sets out to describe, and to understand, not to appraise nor to assign values. Indeed, science is without a scale of values; the only value which it recognizes is that of truth and knowledge (Huxley, pp. 17f). . . . Science is a system of criticized knowledge, giving empirical descriptions of things and changes, expressed in the simplest and tersest terms; it is based on experiment and observation, and verifiable by all normally constituted minds who can use the methods. Science aims at descriptive formulation in terms of the lowest common denominators available at the time, such as Electrons, Radiations, Protoplasm, and Mind—the measure of all. It seeks to answer the questions: *What is this? Whence is it? How does it come to be as it is, and how does it continue in being?* and sometimes, *Whither away?* as when we contemplate an evolving species or a dying star. But Science as science never asks the question, 'Why?' Scientists are not concerned with anything ultimate, or with any question of the beginning or the ending, or with the purpose or meaning of it all. Science makes the world increasingly intelligible; but it does not even ask whether it is or is not rationalizable" (Thomson, pp. 24f.).

"Somewhere at the root of every religion there lies a sense of sacredness; certain things, events, ideas, beings are felt as mysterious and sacred. Somewhere, too, in every religion is a sense of dependence; man is surrounded by forces and powers which he does not understand and cannot control, and he desires to put himself into harmony with them. And, finally, into every religion there enters a desire for explanation and comprehension; man knows himself surrounded by mysteries, yet he is always demanding that they shall make sense (Huxley, p. 3). . . . A man's primary interest in life is in fact his real religion, whether he realizes it or not; for religion, as I understand it, is either a manner of life or a mere pretence (Sheppard, p. 83). How shall we define the religious person? Dismissing his superficial characteristics, as you might define them by the particular church he belongs to, and getting down to fundamentals, the religious man, so far as I can understand him, is endowed with a keen and persistent sense of the difference between good and evil. All his other characteristics, and of course

he has many, will be found, when traced to their source, to flow forth from his overmastering sense of that difference" (Jacks, p. 169).

The relation between science and religion is viewed in different ways:

"Science, Religion and the Fine Arts are the creations of the three fundamental faculties of the human soul, and a harmony between their activities is the highest aim in cultural development (Pupin, p. ix) But whatever this or that religion may choose to do with new knowledge, man's destiny and his relation to the forces and powers of the world about him are, and must always be, the chief concerns of religion. It is for this reason that any light which science can shed on the nature and working of man and the nature and working of his environment cannot help being relevant to religion (Huxley, p. 13) For what religion can do is to set up a scale of values for conduct, and to provide emotional or spiritual driving force to help in getting them realized in practice. On the other hand, it is an undoubted fact that the scale of values set up by religion will be different according to the intellectual background of the religion. You can never wholly separate practice from theory, idea from action. Thus, to put the matter in a nutshell, while the practical task of science is to provide man with new knowledge and increased powers of control, the practical task of religion is to help man to decide how he shall use that knowledge and these powers. (Huxley, p. 19) Science describes in terms of the lowest common denominators available; Religion interprets in terms of the greatest common measure. In essence they are incommensurables. There is no contradiction in saying in one sentence that Man evolved by natural processes from a Simian stock, and saying in another sentence that man is the child of God. But we must not try to speak two languages at once (Thomson, p. 27f) In most cases controversy arises and should arise when there is *trespass*, when the religious mind insists on being descriptive, or when the scientific mind insists on being interpretative (Thomson, p. 30) Religion is of faith, and emphatically not of sight, because God's creative manifestation is never completed; but faith rooted in the very nature of our experience is sufficient for us. . . . Scientific study helps us to distinguish religion from its effete theological trappings, and purge theology of materialism. It is with great satisfaction

that I watch these trappings dropping away, one by one, since they repel multitudes of educated men and women from religious fellowship in its ordinary sense. As regards, however, the future of Science and Religion, I feel confident that they will come to walk hand in hand to an even greater extent than they ever did in the past. Science is a search for truth, hallowed by the presence of God in the searching; and scientifically interpreted truth is the best that can be reached from the imperfect data under immediate consideration" (Haldane, p. 52f).

Dick Sheppard, in a single sentence, presents a challenge to the scientific world which very much needs emphasis. "Indeed, for some years now, it has seemed that the leading minds in the religious world have appreciated the scientist's point of view a good deal better than the scientists have appreciated theirs" (p. 84). If our American leaders, in university centers and in small, thoughtful groups throughout the land, could think together upon these basic issues presented to the radio public of England, we should develop a religion free from obscurantism and a scientific leadership which would be eager to serve the great causes for which the church is supposed to be working.—Harry Thomas Stock



Religious Behavior. By DAVID M. TROUT.
New York: The Macmillan Company,
1931. Pp. 528.

This book is the result of ten years painstaking and exacting study and research on the part of the author and his students. Its careful documentation and extensive bibliography are in themselves evidences of the scholarly procedures which Doctor Trout has followed in arriving at his conclusions. Even a deliberative review seems hardly adequate to pass judgment on what is really quite a stupendous effort in a difficult field.

The author at the very outset cautions the reader that this is no book for the casual or superficial student of religion. His prediction is amply borne out by careful reading of the text. In fact not only the content but the style is rather hard to follow. The reader is thrust into the midst of an ultra-modern scientific verbiage which is made more difficult by its usage in involved sentences. There can be no criticism, for the purpose of exactness, of the introduction of new scientific terms to express new connotations. One feels, however, that at times simpler words might well have expressed

the author's meaning with greater clarity. New connotations are often given to old terms so it is rather difficult to follow the reasoning in some places to its logical conclusions. The book demands the concentrated attention of the reader if one wishes to digest its far from pre-digested contents.

The book frankly makes its claim for merit on its scientific approach to the study of religious behavior. Religious experience—that mecca for the philosopher of religion—is regarded as “epiphenomenal,” as “too subjective an index of intra organismic processes” to warrant consideration in such an objective treatment as this professes to be. Let us examine it therefore on its own premises.

In spite of the above purpose, the author inexplicably resorts to the Pauline subjective experiences of faith, hope and love, as his basic criteria for determining religious behavior. The argument advanced, that these experiences manifest themselves in distinctive overt responses which can be objectively observed, is far from demonstrated in the pages which follow. No experimental evidence is produced to justify this selection of criteria. This failure constitutes one of the most glaring weaknesses of the volume.

This suggests another shortcoming which I confess is somewhat disappointing to one who is led to expect from the preface more objectively verifiable facts about religious behavior than have hitherto been available. Almost without exception the experiments cited to give evidence in favor of many assumptions are not subjected to scientific controls, and, therefore, fail to convince one as to their reliability or validity. True they are submitted as suggestive of further investigation. The conclusions are nevertheless presented as if they were verified and used to build up the major tenets of the author's thesis.

It is to be regretted that the experiments, suggestive and interesting as they are, should have been limited to the disproving of the so-called occult phenomena. Dr. Trout has rendered a fine service in showing the psychological origins of many devices used by spiritualists and rightly maintains an agnostic position relative to the as yet scientifically unproven psychic forces which are interesting many scientists seriously today.

There is so much need for careful research in the social-psychological nature of religious behavior which the reviewer, at least, feels to be most important if religion is to ever achieve the status of a

science and function as an effective means of social control and social reconstruction.

In spite of the above shortcomings, Dr. Trout has made many notable contributions to the psychology of religion. His emphasis is on the organismic nature of religious behavior, definitely tying it up to the total continuous life process of the human organism. He applies for the first time the principles governing the inter-relations of organisms to configurations of stimuli, which have more recently been advanced by neurologists, physiologists, and Gestalt psychologists. This process of assimilating or rather adapting what Kohler refers to as “traces” to new social organizations or patterns or stimuli, he calls “redintegration.” This synthesis of the newer biology and Gestalt psychology into a religious process is a distinct advance over anything heretofore developed in this field.

Religious behavior, like all other behavior, is grounded on a neurological base, which is no longer mechanistic but highly adaptable, telic, and essentially social. The objection has been raised that Dr. Trout has reduced religion to physiology. Such a criticism fails to recognize the fact that no line can be drawn between mind, body, or spirit, on the organismic hypothesis. Not only is the organism a psychological unit by itself, but it is to be studied also as an integral part functioning in larger complex wholes. It is in this area where experimentation is weakest. Most of the research in this field has been done on animals. The time is ripe for research on organismic human behavior on the social level.

Some of the most valuable portions of the volume are those which describe the functions of the psychological wishes in “telic” behavior. The chapters on religious rapport and religious dominance are in some ways the most convincing in the whole treatise. It is in these sections that the author develops his real concept of Religious Behavior as being, “those organismic responses which are telic, well integrated, relatively free from conflict with directly competing responses, perseverative and more or less intensified.” Here is a strictly psychological definition, which can be applied to all religions, whether they be theistic, nontheistic, or otherwise. It is universal and objective. Around and from this definition might better have emerged his objective criteria for distinguishing religious from non-religious behavior. The definition is hardly adequate to cover the author's

treatment of the social values involved in religion. In the evaluational process the relationship of the individual to the more inclusive whole or universal Gestalt becomes an organismic reality, a goal which is truly religious in the best sense of the term.

All in all the book is exceedingly stimulating, and therefore interesting to the serious student. The author has probably achieved his purpose of urging on further discussion and experimentation in this needy field. We are all his debtors and he deserves our genuine thanks for his fresh contribution to our thinking.—*David E. Sonquist*



An Introduction to Living Philosophy. By D. S. ROBINSON. New York: Thomas Y. Crowell Company, 1932. Pp. 371.

This is meant to be a companion work to the author's *Anthology of Recent Philosophy*, and its sub-title, "A General Introduction to Contemporary Types and Problems," is an accurate description of the contents. Part one aims at the initiation of "Everyman" into the general field of philosophy, and is very complimentary, we think, to that composite being. He certainly must be above the level of those who took the A.B.C. tests during the war, and somewhat more seriously minded than those who devour that mammoth stew called the Sunday newspaper. The remaining four parts deal respectively with Idealism, Realism, Pragmatism, and "Other Types," and here again the reader must discern over the threshold of these chapters the unseen inscription "abandon bluff all ye that enter here."

When we said the foregoing, however, there remains little but praise both for the clarity and fairness of Doctor Robinson's presentations, and for the arrangement of the material. The student is delivered from any bald and bare abstractions, both by a certain felicity of style and by a wealth of illustrative material outside of the professional lingo of the specialist. Then, also, the photographs of the leading philosophers lend attractiveness to the volume.

Even the intelligent layman can find the "pro" and "con" of recurrent and classical theories so marshalled that he may no longer be ignorant of the highways of philosophical thought. The major problems of Knowledge and Existence; of Truth and Error; of Body-Mind, and of Value and Evil are treated in turn from the standpoint of the three types of solution found in Idealism, Realism and

Pragmatism, and the last section is made to include the contemporary philosophers of Croce, Bergson, Driesch, Smuts, Meyerson, Spengler, Vaihinger, Fawcett, Poincare and others. Professor Robinson examines the eclectic, synthetic, and converging attitudes but sees emerging a new system which, while it is indebted to the past, will not be identical with any of our contemporary types.—*W. P. Lemon*



Thunder and Dawn. By GLENN FRANK. New York: The Macmillan Company, 1932.

The sub-title of this book, "The Outlook for Western Civilization with Special Reference to the United States," gives the proper clue to its somewhat cryptic main title, suggested by a striking phrase of John Ruskin. While apparently the composition is recent, the ideas have pre-occupied the author's mind for several years, and served him as the basis of editorial policy while he guided one of the old-line periodicals. In essence he essays a "clinic in Western civilization," frankly and without apology Utopian. His point of view is that of the scientific humanist, who is trying to "find some valid grounds for courage despite the highly problematic future of Western civilization." Hence the general tone of the book is melioristic. Its central ideas revolve about three concepts, viz., a New Renaissance, a New Reformation, a New Industrial Revolution; that is, in action, to redeem culture, revivify religion, and install industrial statesmanship. And all these fall largely within the realm of the spirit.

First he gives a hearing to the "prophets of doom," and their fears, biological, psychological, political, economic, administrative, and moral. After examining the literature of hope he offers seven "rallying cries of western advance": cultural nationalism, economic internationalism, rationalized politics, mass-conscious industrialism, socialized religion, a well-bred (eugenic) race, and realistic pacifism. The discussion of these ideas forms the body of this work. It is brilliantly written, full of aphorisms, humor, and evidence of wide reading. Some of the antitheses are indeed too brilliant to be entirely convincing. But the whole book is a mine of materials for the student of religious education, quite apart from the sections given overtly to religion and education. In the latter field President Frank criticizes specialization, over-election of studies, and the forcing of the mass of students into a regime intended primarily to produce specialist-scholars.

Hence he argues for more integration in university education on the one hand; and for a sort of Comtean "new Encyclopedist"—master of modern knowledge plus ability to lead, on the other, as the end result of education. In both politics and industry he condemns dictatorship as the way out, and holds to applied knowledge, co-operative planning, and a new ethical dynamic as more hopeful. We are urged to conserve the religious impulse, and are told that Christianity should mediate race conflict and boycott war as two outstanding social aims; but as to just how this new religious dynamic is to be generated we are left guessing: perhaps that is left to the religious technicians. The author does not predict that western civilization will accept all lines of development he forecasts, but holds that if it does it stands a strong chance of avoiding the twilight or eclipse promised by the pessimists. Moreover, he finds many signs that this civilization is viable enough to purge itself of old errors and produce a new capitalism, a new education, and a more effective way of applying religion to this world's problems.—*Arthur J. Todd*



A Planned Society. By GEORGE SOULE. The Macmillan Company, 1932. Pp. 283.

The bolshevik have invented not only a slogan with their "Five Year Plan" but something that promises to be of genuine worth for social reconstruction. Their reliance upon planned order has revealed a glaring weakness in our modern life and proven the necessity and the efficiency of deliberate and studied foresight. Nations must avoid drift and "laissez-faire" doctrine.

George Soule, a frequent contributor of articles on economics to our liberal periodicals has taken this leaf from the Russian note book, proving in this volume from his pen the inevitability of careful and thoughtful management of all of our "civilization" if we have any hopes of salvaging it. The book while not written with the purpose of proving that not only a communistic society has the will and the machinery to plan shows that our modern democracies of the west, perhaps even the nations of the orient, must combine and must plan their future and that of the whole world. The latter is no longer a congeries of disparate units, but is an organism that suffers if one of its parts ails. The coming welfare and happiness of mankind depend upon what it is going to do by way of direction of the various economic forces affecting our lives. Only by a study of the present and past can we gain foresight for what is coming. The

future can no longer, however, be faced blindly, or blindly optimistically. We learned to co-operate, to sink national differences and idiosyncracies in the Great War. We can and must do it, on behalf of the Great Peace that all desire. We must battle against depression, poverty, unemployment, insecurity, and the host of evils that beset us. Guided not by any particular "ism" or partisan political philosophy, but by the best intelligence we can muster, i. e., scientifically. Mr. Soule very graphically depicts the defects of the present order and indicates the paths along which society of the future, if there is to be any, must order its way. The book is not ambitious enough to be called a program, nor popular enough to be termed a protest, it is rather a careful critique of conditions with provocative suggestions for the reconstruction of economic life.—*Felix A. Levy*

Recovery, The Second Effort. By SIR ARTHUR SALTER. The Century Company, 1932. Pp. 368.

The former director of the Economic and Finance Section of the League of Nations makes splendid use of his knowledge of conditions and of economics to prescribe first aid measures for ailing mankind. Reconstruction since the war has been halting because laid on unsound lines. Like Mr. Soule, the distinguished English social thinker pleads for economic planning that shall bring about a new order, that will be devoid of the defects of the present economic-industrial regime, with its speculation, overproduction, maldistribution of gold, war debts, unsatisfactory credit system, inequality of distribution, etc. He considers, in a series of chapters, the world's monetary and credit systems, the question of reparations and war debts, tariff, industrial organization, the whole matter of armaments and alliances after which careful study he gives his program.

Sir Arthur would first get rid of debts and reparations, then abolish tariffs, regulate the gold supply and so start prosperity by bringing back prices to what they were before the depression. He strikes a spiritual note in demanding that the world display courage and magnanimity.

Both of these works ought not to escape the thoughtful reader seeking information on how to overcome the present crisis.—*Felix A. Levy*



That Next War. By K. A. BRATT. New York: Harcourt, Brace & Company. Pp. 286.

One of the most thoughtful and most pro-

vocative of the post-warbooks that I have read is *That Next War* by Major Bratt. This book was written some time ago in Swedish, and was recently translated into English. It is not a history of the war, but a study of the motives and influences which caused the "war to end war," with a fine analysis of the forces which will, unless curbed by united action, plunge the world into the next war that will, without a doubt, destroy Western civilization.

The book does not present an idle threat. Nor does it give us a lot of figures. The opinions that are stated in it are based upon works and premises that have the highest merit, and the conclusion is unavoidable. There is an appeal to a sane practical pacificism, based upon the intelligent understanding not only of those forces that are at the present time so threatening, but upon those present attitudes which, though unapparent, were the real reasons for the last conflict. The book seeks "to show that in spite of certain evident brighter signs in the political field, the weapons of a new war are being forged." When one finishes the book, he feels that the author has proved his point.

We are given a short but incisive analysis of war-psychosis.

Three chapters are devoted to the new strategy, the warfare in the air. In the chapter on "The Road to Annihilation," there is a vivid picture of what transformation society will have to make to protect itself against the most effective weapon of the next war—namely, the air raid.

The next part of the book is devoted to what the author calls the *Six Danger Points!* The feeling between Bulgaria and Greece; the ferment within what the author calls Greater Serbia and Greater Italy; the desire of Italy to make of the Adriatic a Homan "*mare clausum*," the need of Italy for an outlet for its population, and its glances at what is called the Italian irridenta; the desire of security on the part of France and its inextinguishable fear of a resuscitated Germany; the hovering presence of the "shadow," the oppression of the minorities in the newly created countries—this conglomeration of races, speeches and territories created out of the Treaty of Versailles; all of this is a veritable magazine, which when set off by war-psychosis, will destroy Europe, if not the Western world.

Another danger point is Red and Black Fascism—the Russian and the Italian. There is a very interesting analysis of

the fascist movement—its genesis, development and final direction. The author traces a parallelism between Fascism and Bolshevism. "It is not without significance" he says, "that Mussolini at first played entirely on the communistic, revolutionary strings; that he thereby enlisted popular support, and that he did everything in his power to foster the movement which he subsequently resisted and defeated." Be that as it may, Fascism has become, like Bolshevism, a definite, militant force against democracy and the whole type of what we call democratic progressive government. The author traces similarity between the designs of modern Italy and pre-war Germany, and with the growing strength of Bolshevistic Russia, he sees in these two new post-war forces another danger point to the peace of the world.

The revolt of Asia, dating from the victory of Japan in the Russo-Japanese war, is the beginning of what becomes the next danger point to the mind of Bratt. He sees all Asia in revolt—Japan, China, India, Turkey, Egypt and even Palestine. He feels that the domination of the white race after four-hundred years is about to be ended—so far as Asia is concerned. The movement is not only away from Europe; it is against Europe. Japan is playing our game, and China is learning it. If the day comes when China will be united the dominance of the Whites will be completely shattered. When China and Japan are militarized, England and France will not be able to remain in India long. But says the author "things will certainly not stop there. A bridge over to Egypt exists, and thence to the oppressed black races. The Asiatic revolt against European imperialism, against everything that European policy stands for, may be the impulse which will set the colored races in motion. . . . The revolt in Asia against the Europeans and the effects which the revolt may produce on the colored races is, perhaps, the most potent feature of the present situation." This is another danger point.

Economic imperialism is the next danger point that the book deals with. Aside from the Franco-German tension and the other political factors which were present, the conflict between German industrialism and British imperialism was the greatest factor in the last war. Imperialism, industrialism and economic power were gradually merged and became the dominant capitalism, the system whose very life depended upon greater accumulations of wealth, greater production, greater out-

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It is this constant pushing and fighting for the sources that feed this imperialistic capitalism that forms another of the six danger points. And another, and mightier war will be avoided only if in some manner a method be found, either by the industrial leaders, or by the supporters of the capitalistic system, whereby there will be a rational method of regulating production and distribution, and a divorce from militarism.

An interesting chapter is the one on "State Managers and Actors." Here the author shows forces behind the scenes—the Church, both Protestant and Catholic; the approval of the Pope of the energetic action taken by Austria against Serbia, and the utterances of many of the German Lutheran ministers who demanded war in God's name. He treats, also, of the insidious work of munition makers, and industrialists interested in armament, and of their "disinterested" patriotism.

The chapter on "Patriotic Hands" gives a vivid analysis of the nationalistic organizations that became the centres for

the "loyalty" reservoirs that furnished the enthusiasms for war in the U. S.

A few interesting disclosures in this chapter give us an insight into a possible reason why we "had" to enter the war.

The third part of the book is devoted to the general topic "The Struggle against the Next War." Here, Bratt discusses what he calls the "illusion of the Pacifists." He believes that the struggle against war cannot be placed upon an ethical or idealistic plane, but must be put upon a political and economic one. Surer factors than faith and hope and idealism and desire must enter the warp and woof of international-relationships—and Major Bratt names among others, exports, imports, bills of exchange, national political ideals, and international suspicions.

The question of the maintenance of international law by force is discussed, and the author takes the view that under the present state of affairs, international peace must be based upon an international power, which, under certain circumstances, might be required to exercise force.

In the chapter of "For or Against Democracy," the author traces the nine

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systematic attempts, in the 18th and 19th centuries, to organize peace. But he finds that the reason that these were unsuccessful was that they all tended against the spirit of a new and growing democracy. They were unholy alliances based upon "the balance of power," as judged and advocated by the great and victorious powers. They "were expressions of struggles against the peoples." But can democracy be a guarantor of peace? The reactionary denies it. There is much to sustain the claim that the last conflict was not a peoples' war. Emil Ludwig wrote: "All the guilt was in the Cabinets; all the innocence among the people."

The question of peace is a question of power. Power can be expressed in terms of capital and labor. A war that results in economic ruin may be prevented by the economic forces through whose antagonism it is brought about. If labor and capital can be brought together, and if they can be persuaded that war is useless as well as destructive, you would have the strongest active force for the prevention of war.

No matter what form the final effort toward disarmament and peace may take, whether it is that of a federation of peoples or a pact between the great powers, whether it is one of a United States of Europe with or without the United States of America, one thing is certain to the author. We can have no peace, with or without the League of Nations; with or without the Paris pact, the Briand-Kellogg Agreement, unless the nations agree on some international force which must, in the last resort, be a military force. It is the only way unless our thinking change completely, in which international peace can be maintained. Idealism, self-sacrifice of nations through disarmament, in order to show an example, high ethical emphasis, and even national agreements, mean little. The creation of peace has to be pitched upon a practical political and economic basis, and can be maintained only through an international military force. It is probable that because of the new type of armaments, it might have to be an air force; well and good. But a World Executive, representing the powers will determine its duty and will direct its activities. Only such an international military force can protect the individual nations, and give us security and international peace.

The author does not work out the plans

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for the creation of the World Executive. He does not make it a part of the League of Nations, though there are no valid reasons against this procedure. But he insists that individual disarmament of states before such an international force is created, would be harmful, and the disarmament can come wholly and effectively, only under an international agreement, administered by a World Executive, and enforced, when necessary, by an International Security Force.

Major Bratt has issued a challenging volume, containing some of the best thinking on the questions discussed. I recommend its reading to everyone who is interested in world peace, and particularly to those who believe that disarmament can be brought about without the use of an international military force.—
G. George Fox



The Way of a Man With a Maid. By CLARENCE E. MACARTNEY. Nashville: Cokesbury Press, 1931. Pp. 176.

This volume consists of a series of Sunday evening sermons designed apparently to do something about the rising tide of skepticism with respect to the accepted forms of marriage and continence. They are aimed apparently at "companionate marriage, birth control, self-expression, free love, free divorce, and kindred practices." The preacher finds his texts in the biblical stories of such characters as Adam and Eve, Ruth and Boaz, Isaac and Rebecca, Joseph and Potiphar's wife, Samson and Delilah, David and Bathsheba, and the like. There are twelve chapters (twelve sermons) based on such stories.

One who reads the book feels that the author is quite out of touch or sympathy with the current biological, sociological, and psychological interpretations of life. He feels that the preacher has used the biblical stories merely as a vehicle on which to carry in platitudinous phrases and stereotyped interpretations. The criticism about to be made of the book is not intended in any wise as a justification for the evils against which the preacher makes an arraignment, but rather against the method he uses of meeting them.

The first story is typical of the point-of-view of the book. It is the story of Adam and Eve. Quite clearly the Garden of Eden account is taken literally, for he states "man, the prince of creation, made in the image of God, stands by himself in a perfect world" and then he records the fact

that Eve, later created, supplies in her relation to Adam, the first marriage. "This first and original union was the divine foundation, Christ says, of the human family and the model that is to follow," the contention being that such a monogamous relationship is "not only revelation, but logic and common sense; for what could be more natural than that the race should have sprung from an original man and woman" (p. 13). Proceeding from this basis, the argument is that there is no place for divorce; there is no provision for sex relationship outside of marriage, or for birth control, or companionate marriage.

Discussing the reasons for failure in marriage he comments on the rising divorce rate, the effect of the movies and unwholesome literature, but more especially, the attitude of "discontent" and the "burden" of marriage. Condemnation is made of the contention for the right claimed by many to be happy, rather than courageously to face the issues of life even though in the midst of unhappiness. Obviously the philosophy of discipline is clearly accepted. "Who said we were made to be happy? What we do know is that we are made to toil, labor, to take up the Cross, and by our suffering to possess our souls in this 'veil of soul-making'". In this situation religion is appealed to as the only safe basis on which to find an allegiance to the higher ideals and values.

It is clear from the content of the first chapter that the author is quite unwilling to admit the evidence that man has been making his toilsome way over the earth for the past many thousand years; that the struggle toward monogamous relations has undoubtedly been the product of centuries upon centuries of experimentation; that as man's control over nature has increased, the necessity of living in vast compacted numbers has followed, bringing in its train unwholesome influences which tend to make it extraordinarily difficult for monogamy to hold its place. It will not do to deny the negative social effect of the evils against which the sermon is directed, but one finds in it the evidence that the preacher is not taking into account the multitude of factors which make the social life of today what it is. What are the social and economic factors which delay marriage, thus supplying the setting for violation of the monogamous principle? What are the factors as a result of which millions of females never find mates? Does the preacher take into account the fact, definitely affirmed by certain investigators, that a vast majority of divorces are attributable to sex negativisms due to faulty attitudes toward sex? Does he admit

that such often arise as a result of the churches' attitude that sex is evil? What is he doing to develop wholesome attitudes? Is his argument against divorce merely because it marks the separation of a union previously made, or because of the effect on society, and, more especially, on the children who may be involved? In short, the sermon seems to be quite devoid of any appreciation of the tremendous significance of the social factors involved in our present world which result in the weakening of the older standards. One wonders what his church is doing to understand and change them.

It is not pleasant to criticize a book adversely. This book has many excellent qualities. It points many sins, and urges to many socially desirable standards. The position the reviewer takes is that the way of progress is not by looking backward into social organizations so different from our own to find our way out of a social morass, but rather must facts be drawn together, interpretations found, and men motivated to come to grips with issues in a constructive and ethically minded manner. Divorce, companionate marriage, and lowered sex standards are undoubtedly socially undesirable. What causes them? What can be done to modify these factors so that men and women shall live under different and more ethically desirable drives? What is the church doing to get the facts, and to find the underlying causes? What, when found, will it do about them? Will it, or does it, have the courage to face them candidly and humbly, and with tolerance to come at their modification? If so, it will be or become a powerful spiritual influence; if not, it is already, or will become, a spiritual failure. Attitudes and practices in sex relation are the outcomes of experience; experience is education. Can the church afford to overlook its obligation in educating youth for wholesome sex life? Can it continue to maintain that sex, and all that radiates from it, is carnal and evil when out of it flow the most powerful impulses of life? Or will it regard it as the potentially significant and spiritualizing energy it may become when adequately nurtured and guided? What will the church do? Will it merely preach? Or will it try to understand and educate?—*Ralph E. Wager*

Growing Up With Our Children. By W. H. BURGER. New York: Association Press, 1932. Pp. 71.

In reality this book explains how Mr. Burger has been trying to grow up with his own children. He does not describe the ex-

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perience as a scientific experiment, but he presents the arguments centering around definite problems with which parents and young people are forced to deal in this modern age. In several short chapters he discusses "Breaking Home Ties," "Managing Sex," "Winning Recognition," "Joining Groups," "Growing Up In Religion," "Getting along In School," and "Choosing a Job." On each subject he discovered the viewpoints of young people, through the use of a multiple choice questionnaire used among 475 boys and 125 girls.

The treatment of each subject is brief, interesting, and to the point. He is not extreme in his views, and closes his chapter on sex in his characteristic manner by saying, "Get all the reliable information you can, but avoid as you would the very devil, getting 'nutty' about sex." Parents who attend lectures or read books on adolescent behavior may not find so much that is new in this book, but, for the average parent, the book will prove most effective in accomplishing the purpose. Many young people might tactfully present a copy of this book to their parents. In so doing, they would help themselves and their parents as well.—*W. R. Boorman*

He Whom a Dream Hath Possessed. By JOHN KNOX. New York: Ray Long & Richard R. Smith, Inc., 1932. Pp. 129.

The minister of Fisk University, Nashville, gathers up in this volume a series of talks which he gave in the Fisk chapel, talks suggested by Shaemas O'Sheel's poem, "He Whom A Dream Hath Possessed." While the book is colored by the Christian tradition it is not over-colored, but has in it more than a tinge of universal religion. The book rings true, is charmingly written, and will carry to its readers good messages for the days of adversity.

Perhaps its quality may best be seen in the sentences with which it closes. "Can it be that this universe has inherent in its very structure the promise of a blossom-time? Yes, it must be so. But although men of many generations, laboring with blood and tears, have watched for it wistfully, it has not yet come. But some day it will come, and when it does, the glory of humanity's fulfilment will be shared in, in some vicarious way, by all the suffering generations of the sons of men."—*Edwin Fairley*



The Founding of American Colleges and Universities Before the Civil War. By DONALD G. TEWKSBURY. New York: Teachers College, Columbia University, 1932. Pp. 254.

This splendid study has appeared at a time most fitting. It provides a hasty but adequate survey of original sources touching the circumstances, motives, conflicting interests, philosophies, religions, and political influences having shaped higher education in the United States before the Civil War and thus affords a basis for a similar study of post-Civil War developments and the imperative evaluation and reorganization of all higher education in our country.

The reader on finishing the book wishes he might take up a second volume dealing with the developments to date. He also wishes more attention had been given to Christian education other than Protestant.

The book is a valuable supplement to Dr. Thwing's studies and will be used for reference by all students of higher education in the United States.—*O. D. Foster*



The Unique Aloofness of Jesus. By JACOB BOS. New York: Roy Long & Richard R. Smith, Inc., 1932. Pp. 245.

Bos is not attempting a biography. Setting forth the historical character of Jesus is timely enough, but his purpose is to loose Jesus from the entanglements of Christianity. For the present needs of the world the stereotyped Christ of Christianity, like Judaism's Moses, will not do. From the time of Paul the distance between Jesus and the religious system, Christianity, has widened until there must needs be, as the only hope of the world, a return to His spirit and message.

The writer quotes a passage from John's Gospel, "But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man," which he

thinks sets forth a neglected aspect of the Master. He calls this the "aloofness of Jesus," unique in that it is not the aloofness of exclusiveness, but the aloofness of the mystery of His life and personality. Following Descartes' method of separating difficulties so each part may be examined, Bos finds four major aspects of Jesus' mystery: His prayer life, His self-consciousness, His miracles, and His physical health.

Jesus needed not to "practice the presence of God; He lived so close to the Father that it was not necessary." He urged on His followers always the need of clinging close to God because they were cut loose from the world. At this point is one of the big issues of the book. He frankly says that a return to the segregation of the primitive church is necessary in Protestantism today. He attempts to recall Jesus' imitators to an "aloofness" from the world, to a quality of life that will separate them from those who are not His followers.

As today people must view their work and their lives in the light of Jesus' teachings; so He viewed His work from the "perspective of Heaven." Jesus was always conscious of His sinlessness and again and again called people to His way of life. He was never caught "unaware." From the age of twelve He knew He must be about His Father's business.

The other two mysteries, of His miracles and His own physical health, are expressed in the following: "... the Gospel picture is of a Man who, in a world physically sick unto death and having only the crudest remedies, enjoyed perfect health and from His fullest abundance of vim and vigor could transfuse life, health, and strength into others."

Jesus stood aloof from the learned people, Philo, Gamaliel; from the rich, Joseph of Arimathea, the rich young ruler,—and even from His own mother and father, and chose twelve "To whom He could safely entrust the keys to the Kingdom of Heaven after His departure."

Again Jesus stood aloof from Hellenistic culture. It is true He did use the language, but His message was never encumbered by the philosophical thought or the intellectual terminology of His contemporaries like Philo of Josephus. His aloofness toward the world is revealed in the temptation where Jesus wants not the old world but to establish a new and spiritual world.

The big appeal in the book is to call people to a separation from the world, even as Jesus Himself was detached from and superior to the world, to learn first hand from Him, His life and thought. With this aloof-

ness and with the learning comes the new life, a new quality of life, where the compelling love of the Christ shuts out everyone and everything not Christlike.

The modern Christian church today is bending every effort to be acceptable, consequently the transformation required by Jesus' teaching is no longer required for entrance into the church. The spiritual opiates of baptismal and confirmation vows, etc., are dangerous because they deceive the one taking them into believing them the demands made by Jesus, and they can gender only loyalty to an institution rather than a devotion to the Christ and His Kingdom. Bos says, "The modern Christian church in its close relation to those things from which Jesus so severely held aloof is a pitiful spectacle."

As in Jesus' time and in Paul's time, the teachers themselves need to be taught. As Jesus held Himself aloof from and abandoned Judaism and its externalism so today Jesus must be separated from Christianity. An almost pagan civilization, so-called Christian but pagan in its sanction of war, race prejudice, ecclesiasticism, denominationalism, its vices and crimes, is desperately in need of Jesus. Bos says, "Christian nations of the world today are more desperately in need of Jesus than those they term heathen."

From the beginning Bos goes down below the externals of what passes for Christianity and appeals to individuals and to the Christian church organizations to return, with the whole-heartedness of the disciples and the primitive church, to an attachment to "the Matchless Person so simply but so clearly portrayed in the Gospels."—*Hannah Ward*



The Christ of the Classroom. By NORMAN E. RICHARDSON. New York: The Macmillan Company, 1932. Pp. 372.

This book has in it the ring of protest. It has caught the attention of religious minded people because of this. Already it has gone into a second edition. Professor Richardson, who teaches religious education at the Presbyterian Theological Seminary in Chicago, is a man of wide experience, having taught in Boston and Northwestern Universities before coming to his present post. Out of this experience he has written this book calling on religious educators to uphold and expound the way of life and the manner of teaching of the Founder of Christianity. This we ought to do. The time is overdue for a careful study of Jesus' method as a teacher of religion. Another

point which this book well makes is the tendency today to copy the procedure of the ordinary teachers' college or college of education and to use the methods unchanged in religious education. Someone recently put it this way: it used to be "when I survey the wondrous Cross" but now the fashion is a survey of the community often with nothing accomplished but the printed survey. The author also believes that there should be some definite spiritual guidance for the young. His theism is definite and pronounced. God is more than Uncle Sam or Alma Mater. Everybody ought to read the last chapter. It might be well to read it first and then the rest of the book. The chapter on character education is so good that it ought to be printed as a monograph and some one who wishes to serve his fellowman might distribute it without cost. It discusses wisely and well the much debated question: can character be developed apart from religion? I commend this book to all who desire to find and teach the permanent reality in the Christian religion.—*C. A. Hawley*



Worship Services for Young People. By W. W. PICKETT. Boston: The Pilgrim Press, 1931. Pp. 58.

The author presents fifteen services of worship which will be prized by those who are responsible for the conduct of worship programs in college chapels, young peoples assemblies, etc. For those trained in non-liturgical churches this little book contains much exceedingly valuable material. The author has a fine understanding of what is required in a service of worship and has prepared these forms in harmony with the modern trend in the field of worship.—*E. E. D.*



Books Received

Adams, Hanpton, *The Pastoral Ministry.* Cokesbury.

Alington, Cyril, *Christian Outlines.* Macmillan.

Association Press. *The Human Price of Coal.*

Clark, Elmer T., & Cram, W. G., *The Book of Daily Devotion.* Cokesbury.

Coe, George A., *Education for Citizenship.* Scribner's.

Cross, Earle Bennett, *Modern Worship and the Psalter.* Macmillan.

Davis, Grace Tinker, *Ozora Stearns Davis.* Pilgrim.

Ernst, James, *Roger Williams.* Macmillan.

Jabine, Louis, *How to Use Your Church.* Macmillan.

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ELEANOR B. STOCK's verse, stories or articles appear in the *Classmate*, the *Portal*, *The International Journal*, *The Independent Woman*. She collaborated with Mrs. Mary Stevens Dickie and Mrs. Grace Sloan Overton in writing *Youth's Quest* and with Mrs. Dickie in editing and compiling *Singing Pathways*.

Price, J. M., Editor, *Introduction to Religious Education*. Macmillan.

Scott, Ernest Findlay, *The Literature of the New Testament*. Columbia University Press.

Sears, Lowrence, *Responsibility*. Columbia University Press.

Stolz, Karl Ruf, *Pastoral Psychology*. Cokesbury.

Walker, Joseph, *Humanism as a Way of Life*. Macmillan.

Weston, Sidney A., *The Prophets and the Problems of Life*. Pilgrim.



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of Religious Education, published monthly except July and August at Mount Morris, Ill., for Oct. 1, 1932.

State of Illinois }
County of Cook } ss.

Before me, a notary public in and for the State and county aforesaid, personally appeared J. M. Artman, who, having been duly sworn according to law, deposes and says that he is the editor of the Religious Education journal and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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Sworn to and subscribed before me this 23rd day of September, 1932.

(SEAL)

J. EDWARD WILCOX.

(My commission expires April 3rd, 1935.)

